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EAST INDIA MISSION.

TRANSLATIONS

OF

DIARIES, ETC.

EAST INDIA MISSION JOURNALS.

NO. 12.

1727-1731.

1. "Supplement to Malabar Letters receiv'd No.3 being Translations of Journals, etc.
Mr Mackbeath's Translation of Professor Franke's historical Preface to the 25th Continuation of the Account of the Danish Mission". Halle March 1729. 12 pages.

2. "Mr Schultze's Journal at Madras from Jany. 1st. to May 30th. 1727. Translated by Mr. Mackbeth from the 25th Continuation of the Account of the Danish Mission printed at Halle 1729 beginning at Page. 76." 24 pages.

3. Diary of the Malabaric Mission. 1728. pages 57.

4. "Diary of a Journey to Porte Nove 1728."

5. Translation out of the High Dutch of Messrs. Schultze & Sartorious Journal for the Year, 1731."

6. "A short... Acct. of the Beginning and Origin of the Mission at Madras, as also of its' present Condiditon and Circumstances at the end of the Year 1731."

Supplement
to Malabar Letters received N.3.
being Translations of Journals &c.

Mr. Mackbeath's Translation of Professor Franck's Historical Preface to the 25th Continuation of the Account of the Danish Mission.

The Preface.

Benevolent Reader!

§. 1.

Now at length here followeth the twenty fifth Continuation
her Account from the East Indies, promis'd above three quarters of a Year ago
ly, the Hope that several Pieces mention'd in the Letters would have been yet
ght hither; and partly, other unexpected Hindrances, which have interrupted
ince, have compell'd me to delay the Expectation of the Benevolent Reader, longer
I then thought I should. Wherefore he will be reasonably with his most favourable
struction, considering that some Reparation is hereby made, by communicating now
with, all that came to Hand last Year, not separated but conjoin'd; and it is to be
, that the twenty sixth Continuation may follow so much the sooner, by Help of
ur Letters which we may expect.

§. 2.

The Contents of this Account are shewn by the Titles of the three Parts
its Sections, and by the superscription of each Letter, so plainly and sufficiently that
are need to repeat any Part thereof here. Yet the Benevolent Reader will not count
Labour of what Things as now likewise I allege, concerning each of them in particular,
ight be proper and expedient to mention, for his more exact Information; but I would
ve him of those Matters, and the Connexion of the Matter depending.

§. 3.

§. 4.

To make that appear a little more evidently, I request that first of all it may be considered, how according to the forementioned Preface of the XXIV. Continuation, the Increase of the Congregation in this 1727. Year, hath been greater, than ever any since the Beginning of the Mission: for as much as from October 8. 1726. to October 8. 1727. A Hundred and twenty seven Persons have entred into the Congregation; under which Number they whose Baptism is reported in October, November and December, being no fewer than forty, are not comprehended: so that the Summ Total of those that have been added within the last four Quarters of a Year, amounts together to a hundred and sixty seven. And all this in Comparison with the great Boasting made by the Romish Missionaries of the Multitudes of their new Converts, this might appear not very considerable: but One ought justly to weigh what our Missionaries themselves relate concerning their Caution in admitting of Catechumens, notwithstanding which the Number is found very remarkably greater, and by Consequence a more powerful Operation of the Blessing and Favour of God may be perceived, than in any of the foregoing Years.

§. 5.

And therefore whosoever is so much concerned about this Affair, that he would also be glad to know more particularly, what hath past in the Conversion of such Heathen, and what was further discovered in them afterwards, such a One is hereby satisfied with, and heartily rejoice in, the good Effects perceived in several Persons, whereof herewith be informed by many of these Reports. Among which I reckon for Number 1. the particular Account of February. 2. concerning the converted Potter, of Some-passages concerning a Woman who had been already baptized Anno 1707. and now made a very good End; of July 27. and September 7. concerning such as after the Receiving of Holy Baptism shew forth very pious Motions and Inclinations, but especially the very moving Account Sept. 16. and Dec. 14. of a Widow 70 Years of Age, and a very [illegible] who had been baptized a little before their End, as in the Evening of their Life gave [illegible] remarkable Testimonies of their sincere Faith in the Lord Jesus [illegible] Examples of the Elect Land.

§. 6.

§. 7.

Now as the Labour of Discourse hath been carried on among the Heathens not without a Blessing, so have they in like manner diligently continued that of Writing for the very same End and Purpose; namely the Conversion of Heathens & the Benefit of new Converts. The Canonical Books of the Old Testament, are already intirely printed off also in Malabarick, and thereupon the Apocrypha put immediately in the Prose, and among them Ecclesiasticus hath been also published apart in a small Edition; so that doubtless by this Time, all the holy Scriptures must have been intirely printed off in the Malabarian Tongue. Which ought to be justly esteemed a precious Gift of God, since upon this Foundation further Improvements can be continually made. In Order to converse the closer with the Moors in those Parts, and invite them to Christianity, Mr. Walther had drawn up and printed a Treatise against the Mahometans, in Form of a Dialogue; which is the first Work of this Sort. In like manner Mr. Dab translateth the Lesser Prophets into Portuguese, even as he himself hath also published the third part of the Portuguese Grammar, for the Use of the Schools in that Place. The Usefulness of their Labour in Writing may be sufficiently perceived in reading through the whole Narrative; if One considers, how helpful and beneficial the printed Books have been to the aforementioned Serweikaren, Romish Catechist, and several more besides. Likewise how the reformed Congregation at Paliacatta have been furnished with Books several Times; and even so far off as the Cape of good Hope, Portuguese Books have been desired and sent, for the Use of Slaves in that Place.

§. 8.

Mr. [illegible] Observation of Mr. Dab and Mr. Pons [illegible]

§. 9.

But perhaps some Reader may think that strange, which is related in February May, how some Heathen Schools, which had hitherto been subjected along with the Christian Schools, to the Inspection of the Missions, were given up again; that that should have caused the less taken ill, because it rather appeared from thence, than they perceived that the new Design could not be continuously carried this Way, but rather that the Heathen Schoolmasters did thereby introduce the Manner of Moors, they desisted from this well-meant Essay of their own Accord, and hoped another Way to gain their Point; as there presently again other new Schools were set up, and provided with Schoolmasters the newly Christianized. So much concerning the first Part.

§. 10.

As for what belongs to the second Part, or Mr. Schultze's Journal of what passed at Madras, which is carried on further than to May; indeed the said Mr. Schultze himself acknowledgeth, that although he had endeavoured by all Ways and Means to bring the Children in his School to Christianity, and had moreover published the Word of God to the Heathens every Sunday, as well in the Portuguese, as likewise in the Malabarick and Warugian Tongue, yet he perceived here a greater Aversion of their Minds, and Fear of Christianity, so that hitherto Nobody would be prevailed with to embrace it. In the mean Time though, it cannot have been wholly in Vain, that as well there, as in his repeated Journeys into the Country of the Moguls, the Heathens have had Opportunity to hear the Word of God, as sufficiently appears from the convinced Heathens unavoidable good Confessions of the Vanity of their Idolatry, and the Truth of the Christian Religion. Likewise this may yet have been of Use already, that he hath not only learnt the Warugian Tongue, but besides the Catechism a small Tract intitled The Way to Happiness, and the Order of Salvation, he had already translated the Four Evangelists into the said Warugian Tongue, and hoped to have the whole New Testament in Readiness before the End of the Year 1727. All which Advantages may at least be looked upon as some Preparatories, that God will yet in Time bring some also of this Heathen Nation to the Christian Faith and to Salvation.

§. 11.

As for what concerns the Writings of the Missionaries contained in the third Part, I will request the Benevolent Reader, to let that be regarded also here, which I have written in the Preface to the CXXIV. Continuation, §. 2. 3. what perhaps One or Other may find like, that he may let pass without troubling himself about it, or grudging it to Others who may take Pleasure in it, as I hope many of the learned will in the Astronomical Observations, Description of the Malabarian Horoscopes, the Geographical, [illegible] Times, remarkable Events for the right Understanding of [illegible] Countries, the Natural, [illegible] Things in those Parts, and the Customs of the Heathens.

Knowledge of their Mahumetick Language, especially of the Arabick Version and Exposition of the Alcoran, and the Manner in what it is always used and kept for Men's use of the Holy Text, and of the Customs expressed in Holy Writ. Principally the large Letter concerning the Mahometans at Batavia and in the Low-Countries themselves, not only sheweth how they endeavour to promote also their Welfare, which is the Scope and Design of Mr. Walther's Conversation with them, and of the Instruments used thereto, but therein also a particular Account is given of their Articles of Faith, Ceremonies in Fasting, Festivals, religious Worship, Incense, Polygamy, preventing of the Temptations of the Flesh, generally concerning the Suffering of Christ, and of the Hindrances of their embracing the Christian Religion. As there is likewise a Doctrinal, wherein Grotius hath arranged Them in his Books of The Truth of Christian Religion, as well as how the learned Hadrianus Reland us had a Mind to represent them more holy and innocent in many Respects, than they are in Fact. As Thomas Smith an English man who was some Time in Turkey, had already before drawn quite another Picture of the Mahometans, than Reland us hath. Also Finally, in the Letter to my deceased Father, the inward State of the Work and Labour of the Mission is sincerely discovered, together with the Hindrances of true Christianity among the Malabarians; which we hope will be very acceptable to all Readers, when they compare it with the Journal. And thus much I could premise, with Respect to the Contents of this Continuation, for an Introduction to the same.

§. 12.

But besides this, still one or two Things are to be likewise mentioned here, which are also of Importance to the Mission. And first I reflect to the Accident, that God so ordered it for the Advantage thereof, as may be hoped, that his Royal Highness, the Prince Royal of Denmark, together with his Consort, her Royal Highness, upon their Journey back from Carlsbad, made their Tour through Halle, and stayed here from July 31. to August 3. of the same past. And then at the same Time, other great Persons besides came present here, of the Degree of Princes and Courts. The Advantage whereof was chiefly this: His Royal Highness being graciously pleased on August the 5th. in the Afternoon, after he had been present in the Forenoon at Divine Service here, in Ulrichs Church in his own high Person to take a View of the Accommodations belonging to the Orphan House, he partly at this Opportunity, and partly also at another Audience most graciously granted me Afterwards, took some exact Information concerning the Works of the Mission in several two Points, likewise testifying his Special Favour towards the Missionaries, he most graciously hearkened to a Proposal or two most humbly offered; so that I have found Cause to praise God for such a gracious Providence. And the most Advantage herein was this, that by that same Opportunity the Works of the Mission were made better known than it had been before; likewise to other Persons of Quality, but especially also, that two Members of the highly-praiseworthy College of the Mission being then present in the Retinue of his Royal Highness, who have been mentioned in the Preface to the XII. Continuation, I could so much better consult with them upon useful Means to promote the Work.

§. 13.

After whereas afterwards it pleased our dear God to permit that most

§. 14.

Further, I have still something to add concerning the laudable Zeal of the English Nation, to promote the Work of the Mission, the best they can. It is mention'd in this very Continuation, how the Governour of Madras, more than once, made a Contribution towards the Maintenance of M^r. Schultze's Malabarian and Vanguian Schools; in the like Manner have some private Persons at London join'd in Prayer, to seek the greatest good thereof; which Example should, as I heartily wish it may, serve to excite many to a laudable Imitation. But besides this, the most Reverend Arch-Bishop of Canterbury, who for several Years past hath shew'd a constant Propension towards the Work of the Mission, hath let me be aware of his continued Care for the Work, by his Library-Keeper, M^r. John Henry Otte, with the following Words, in a Letter of June 30. 1728. Old Stile: Non minus gaudet illustrissimus Primas, Danorum Missionem sibi et Societati Anglicanæ a Te charam atq; etiam commendari. Sibi vero persuadissimum esse velit, quæcunq; hactenus ab illustrissima Societate remolumenta dictæ Missioni emanarunt, ea et in posterum ipsi prompta semper atq; parata fore. Cæpturumautem et optime velle tam sancto instituto adfirmat, illudque se per totam vitam, quam in hanc Ecclesiæ longissimam et diutissimam concedat Deus, omni studio, gratia et auxilio promoturum spondet. That is: "It was acceptable to the most Reverend "Arch-Bishop, that the Work of the Mission had been recommended by me to him and "to the English Society, and I should be assured, that the Society would continue constant "also for the Future, with the Benefactions which they had hitherto let flow to the "Work of the Mission; but that he himself will not only bear a sincere Inclination "towards such a holy and good Work all his Life-long, but also help to promote the "same to the utmost of his Power, &c. Whereas it was not only mention'd in this Letter, that the said most Eminent Lord Arch-Bishop was hinder'd from writing Himself by a grievous Fit of Sickness, but moreover since, the like sorrowful Accident hath been several Times repeated in the News; therefore every Christian Reader will heartily wish with me, that God will graciously preserve this highly deserving Man in his advanced Age, as well for the greatest Advantage of the Church of England, as likewise for the Good of the Work of the Mission, yet many Years.

§. 15.

Also the whole highly praise-worthy Society for Promoting Christian Knowledge, when they did M^r. Freylinghausen the Letter and the Honour, to rank Us, their Missionaries, to be Members of their Body, for which special Favour I herewith publickly return Them my humble Thanks; was first written over to us by their Secretary, M^r. Newman, of which mention'd in the Narrations, among other Things what follows concerning the Works of the Mission: Dated June 24. 1728. Old Stile: And the Society have unanimously chosen both of you Corresponding Members of their Body, desiring that you would always send them Accounts of your Proceedings. We think this Mission one of the most

[illegible] Mission to the East Indies, and the Society's Behaviour [illegible]
towards the Foundation for the Tranquebar [illegible] is unnecessary for me to [illegible]
what has been done by that Society in that Undertaking to you, that are so well acquainted
with all the Steps of it from the Beginning, it may sufficiently be observed, that
the Society are ready to continue their good Offices in Conjunction with yours for sup-
porting a Design that promises so much Glory to Almighty God. Mr. Schultze, the
Principal Missionary at Tranquebar, has lately visited many of the European Settle-
ments on the Coast of Coromandel, and proposes, if one or more of the Missionaries
were permitted to settle at Fort St. George, and other populous Places, the Propagation
of the Gospel would be more facilitated, than by confining their Labours to Tranquebar and
the Parts adjacent: In Regard to which, presuming upon the King of Denmark's Appro-
bation of such a Proposal, the Society have obtained fresh Assurances from the English
East-India Company that the Missionaries shall always be protected in their Settle-
ments, and the Society are taking Measures for encreasing the Supply, which the
Missionaries must necessarily want, when the Bounds of their Vineyard shall be so
much enlarged. So likewise since that, the Kings Chaplain Mr. Ziegenhagen, hath
writ to me from London, Feb: 15. 1729. That Mr. Schultze having given the Society an
Acct. of his being Willing to continue some time at Madras, they had transmitted
Money and other Necessarys to him, as well as in the foregoing Year 1728. as likewise
in this; also that what he had begun there for Conversion of Heathens, hath been inserted
withal, in the Society's Circular Letter so called.

§. 16.

Moreover, the respectively forementioned Kings Chaplain informeth me Dec.
31. 1728. Old Stile, that upon Christmas Day past, in the Evangelical Lutheran Court-
Chappel there, a Collection was made again for the Behoof of the Mission, and by that
Time 57. £. Sterling, or at the most 300. Dollars, were come in, besides what he still
expected. For which Blessing also the Lord is of Right humbly to be praised. Also he
Himself had already written to me Nov. 1. 1728. what followeth: "Finally, I also
" notify, that a pious Widow, whose Husband was a Clergyman, out of a hearty desire
" to assist in promoting the Kingdom of Jesus Christ her Saviour among the Heathens
" in the East Indies, hath concluded voluntarily with herself, and without any Body's
" speaking to her about it to present 154 £. Sterling, or 800. Dollars, for the Behoof of the
" Mission in Tranquebar. She is willing to pay this Summ while she is yet alive, if the
" Lord will; and to that End hath already made a Beginning, and paid me down 100. Dollars
" towards it. The Lord refresh this pious Widow with Heavenly and Eternal Comfort, and
" recompense to her this rich Benefaction with superabounding Grace and Glory, and ransom
" this charitable Gift to obtain the important End, for which it is bestowed. Whereunto
Dec. 10. he yet adds what followeth: " The Clergyman's Widow, who hath dedicated
" 800. Dollars to the Mission, which I mentioned in my last, has again paid me down
" 200. Dollars beforehand. God be heartily praised for all that.

No less hath God caused the little Spring of Blessing to flow more plentifully also in Germany, for the Furtherance of the Work of the Mission, so that we were able to transmit 1100. Dollars for the Behoof thereof from hence to England, at the Beginning of this Year. Among others, a Counsellor to a certain Prince sent 60. Dollars. A Christian Minister in the Neighbourhood had gathered a Collection of some neighbouring Ministers and other Friends, up to 80. Dollars. From Berlin a Christian Minister sent 200. Dollars, which his deceased Father in Law had bequeathed in his Will. Another Foreign Friend sent 100. Dollars, and something more. Out of Livland a Collection of 130. Dollars was transmitted by a Christian Minister. In like Manner 13. Dollars from a Prelate out of the Country of Wirtemberg, contributed by some Christian Friends. Two Friends hereabouts sent 50. Dollars each; and two Persons that would not be named, sent by the Post, the One 41. Dollars, and the other 100. 44. Dollars for the Mission were found in the Stock of the Orphan House at one Time. Other such and lesser Messages too by the Post are not to be more particularly reheard here. And when by the End of last Year I had already about 900. Dollars together, and heartily wish'd, that nevertheless I could transmit 1000. Dollars to India, I obtained yet upon Dec.r 31. the 100. Dollars requisite for that Purpose, of a Person of great Quality, a Count, who by sending therewithal a Gentleman that serv'd him in an honourable Station, for a faithful Assistant and Fellow-Labourer in our Institutions here, hath conferr'd thereupon yet a few greater Benefit, which I here mention publickly, with all humble Thanks, as well to the same, as to all the other Persons of that high Quality, of the Degree of Counts, that contribute their Part to such Benefactions, wishing them many Blessings from God. But just as I was about sending this Money forward, I receiv'd yet a Letter from a Christian Minister, who inform'd me, that he likewise had received from a Person of Quality 100. Dollars for the Mission, and inquired whether he should send the same hither; to whom then I answer'd forthwith, that upon receiving this Information, I had immediately advanced the 100. Dollars out of the Blessing, which God had bestowed upon the Orphan Money, and sent it over to England along with the Rest. Whereupon the same Gentleman then justly transmitted this Money, and writ Word therewithal, that since the Orphan House had already advanced these 100. Dollars, therefore the 100 Ducats were still added thereunto upon that Account. I hope the pious Reader will not think it tedious, to understand something more particularly at this Time, how the Divine Providence hath [illegible]

For my Part, I have [illegible] that God hath but this more plentiful Affluence probably for two Reasons; namely first, because by Means of the late Dearth mentioned several Times in the last Narrations, which it is to be fear'd may yet continue, it is likely that a large supply might be requir'd for the Indigence of the poor Congregations converted from among the Heathens, where Charity would compel the Missionaries to assist, as far as they were able, those who could not entirely subsist upon the Labour of their Hands. But then it might also well be therefore so ordered, because perhaps God decreeth to extend the Work of the Mission still further in the Land of Tanjour, and other Countrys lying round about. As a Beginning is made towards it, by the abovementioned Country Congregation, and the next Letters should bring a further Accot. of this by Right. In which Case, indeed a larger supply would then be necessary also for the setting up of Schools, paying of Catechists &c.a At least this is my hearty wish, and all their too without Doubt, who have the Glory of God, and the Propagation of Christ's Kingdom at Heart. But since this Preface hath already been drawn out to some Length, I will detain the Benevolent Reader no longer, but only for a Conclusion recommend the Work of the Mission, in the best Manner I can, to his Charity, Favour and Prayers, and wish him again heartily the Divine Blessings for the same, from Him who lets no good Deed go unre-warded.

Halle, March 26. 1729.

Gotthilf August Francke.

M.r Schultzes

Journal at Madras from

Jan.y 1.st to May 30.th

1727

Translated by M.r Machbeth from the 25.th Continuation of the Account of the Danish Mission printed at Hall 1729. beginning at Page. 76.

Hab II. 20

The Lord is in his Holy Temple, let all the Earth keep Silence before him,

Anno. 1727

January 1.st In the forenoon 3 Armenians made me a Visit to wish me a Happy new Year, In the Portuguese religious Exercise, I represented what Benefits God had conferid upon us the Year past, & how we, since he is so gracious to us shod obey his Will according to which it is his good pleasure yt we should be saved,

2 I began to translate the 3.d Chap of 1.st John into the Warugian Dialect whereof I think fit in this place to give a short Description & to relate the Occasion of my studying it. At first I had no such Thoughts in the least so far was I from taking any Delight & Satisfaction in learning yet more foreign Languages & especially the Warugian, Insomuch that I continued a good while too at Madras, before I would trouble my self with the Warugian at all. But when I had opened the

Warugians then Malabarians boys. Yet I have [illegible]
School without being able to examine & catechise the Children my
Self could promise my self but little advantage from such an Institution
as that to which Consideration was added a Question propos'd to me
once by the Governour, whether I then had any Warugian Children
in the School, and my Answer was no for I understand only Malabarick
but no Warugian. Yet this Discourse when I thought upon it
afterwards gave me Occasion to Conjecture, that he would be glad to
have Warugian Children likewise taken into the School. Moreover I
observd that the one English Chaplain studied Warugian since
when I Visited him he shewed me the Varugian Letters & recounted
to me some words; but complained it would be difficult beyond all
Measure, for him to improve in it, because the Warugian Braman
his Teacher did not understand much English, & therefore could
not Direct or Assist him a right. But almost all those words which
he had learnt with great Labour & pains, I understood by the
Malabarick. From thence I contracted a desire to see what was in
this Speech, & sent for a Braman who was a Warugian by Birth
& withal could speak a little Malabarick. In conference with him
I asked him above 100 common words & understood most part of
them: & nothing proved exceeding hard but learning to read their
writing & understand the Declensions & conjugations, & to become
familiarly acquainted with the Nature & Propriety of the Speech.
Hereupon I made no further Scruple of learning it for the benefit
of the Warugians; but began immediately in the Name of God,
within a few days I made such Progress in it having already
understood a great deal of it by the Malabarick, that I was
able to help the English Chaplain therein, and in return for
the same, he afterwards took pleasure in the Malabarick,
which he also with my mean Assistance, hath so far comprehended
by this time, as to be able to talk a little with his Servant at home
& to have read likewise along with me a good Part of the
Malabarick New Testament. As for the Connexion & relation
between

the Warugian Speech that can cleverly and elequently express things with abbreviated words, otherwise the Construction is the same in both; except that the Terminations differ and the Warugian hath only some distinct little particles peculiar to it self. Yet one must not think that Warugians and Malabarians can understand one another immediately; quite the contrary being proved by Experience.

3 This day and the next as the 3.d and 4.th the Heathen Festivals is kept in Remembrance that Wishtnu in the shape of half a Man and half Lion, killd the proud Giant Iranyen this Looks a little like an Intimation, that the Heathens had heard of the Incarnation of Christ and so having changed Christ into Wiistnu, they would represent his Divine and humane nature: and then the mischievous Giant should be the Devil, whose works the Son of God is Come to destroy. which Observations Baldous hath already made in his time, Yet I leave it as a Conjecture undetermin.

6 I carried on my Warugian Translation of St John to the end of the third Chap. Every beginning is difficult and proceedes but slowly, Yet thanks and praise be given to God for every little Improvement.

himself to me. to be made a Christian. But being throughly examined he was discovered to be one of them, who have not a Sincere Intention wherefore I rejected and sent him away, for the use and benefit of the Children in the Portuguese School I writ out some powerful moving Sentences of the New Testament, for them to learn by heart

17th Last Night I must go with an Armenian to their Church because it was their Christmas, they Spent the time from 2 a Clock till about 5 in the morning with many Ceremonies and read some Chapters one while out of the Old another while out of the New Testament. The Hymns with their tunes were pleasant to hear, as Sounding with a pretty lively Air, also they represented the baptizing of Christ and the chief Preacher consecrated the Water by dipping a Crucifix in it, which afterwards was distributed received and used with great Devotion.

20th M.r Leeke went a long with me in the Afternoon a little way in the Moguls land and I found opportunity to discourse in two places.

28th I finished the 4th Chapter of 1st John in my Warugian Translation.

this day was assembled for the first Time in the new Church which Gotland had gotten built for that purpose.

I corrected and compared the Catechism translated into Malaiean and thereupon delivered it to be Copied out. In the Evening I was visited by a Heathen who had before lived a long while in Tranquebar, as we were talking together about the Christian Religion he said in broken Portuguese: Muitos Christoens, mas poucos Christoens por cee. That is there are many Christians but few of them will go to heaven.

Early this morning about 6 a Clock the four last English Ships set Sail together, The Lord guide them safe to Europe, I went the evening before, along with Mr. Lehe to the great Mountain of St. Thomas which is not in the English dominions but in the Moguls Country abt two German Miles from Madras towards Pontisheri but turning sidewards to the Inland Country. I had been often told that upon the great Mountain the figure of a Cross was to be seen in Stone; whereof the Romanists say according to their usual Practice that S. Thomas had made the same miraculously with his Finger; and besides that there was an Inscription round about it, which no Man here was able to read or understand, I had a great Desire, at least to see the Inscription although I do not beleive concerning the figure of the Cross what the Romanists imagine, But though they are ready and willing to shew every body their faigned wonders they answered me with a Denial. It was 9 a Clock in the morn. when I had already waited long, But a father writ me the following Story, by way of Reply in Latin: Mi Domine non portumus semper aperire sed solum de licentia Illmi et Rmi. Epi. report

[illegible] Illustrious and most Reverend Lord Bishop, that it is agreed
upon both that the Bishop in Mallipour or S. Thomas must give
leave every time. In going down from the Mountain, I had some
discourse at the Bottom with a Romish Catechist, he took me for
an Englishman and would talk of nothing else, but the holy
Virgin Mary, their chief Goddess and Peter the first Pope, thus
are the poor Heathens seduced, and only confirm'd by those
Missionaries in such Notions on purpose to hinder their
receiving from us any truth of God. In our return to Madras in
in the afternoon, I found opportunity to discourse in six places by
the way, 1. we came into a Certain Field to a Company of people
who had Oxen there treading out of corn, they know nothing of
Threshing here; but the Oxen must tread so often upon the shaw
and Ears together with their Hoofs that at length in time the
Grains fall out, and then the straw is so throughly bruised and
trampled to peices as to serve for nothing else but fodder, that
the same Method was in use in the promised land may be discern'd
from Deut. XXV, 4 / 1 Cor. IX, 9; what I said to those people according
to the time and opportunity was well taken by them and some
were glad of it. 2: from thence we came to a Village where was
a Scholl, we went in and found two and forty Children, but the
old Schoolmaster seemed, to be dumb or Stupified; and we could not
speak at this time as we would, wish to have done, either with him
or with the Children. 3. In the Middle of the Street a lame man
crept along. At him we stopt; bestowed a gift upon him and some
good Instructions upon such persons as flock'd about us,
4 In one Street we light on a Pandare, who had his Wife too wth
him and was coming hither from Madras to beg. I shewed them
to whom they should go, to obtain good Gifts, and how their present
begging profession was sinful Idleness, 5, Before a Certain Mans
Door in another Place, we Spied a Penitent who had a mind to impose
upon the People to get Alms of them. for he had provided himself a
Mat as large as a Tablecloth made of Brians Thorns and Prickles

in presence of many of the Inhabitants, it was discerned that his
uncommon form of repentance was only a Cheating pretence to
move people to Compassion, From thence I took occasion, to hold
some good Discourse with such as were present, But I prevailed
so far with the Penitent, that he gave me his Horne Bed and
for a Space I went forward with it on my way, and it must be
supposed that some of them perswaded him to the contrary
after I had left him because he and others along with him
followed me, and begged as Earnestly as ever they could
that I would let him have his Bed again for as much as the poor
Man could not live or get his ~~living~~ maintenance without it, So when I
perceiv'd that they would not be better advised, I deliver'd it
to him, and we went on our way, 6. We came to Tiruvilakkene
where I found a Convenient time, to speak with the Bramans,
I have never found them so attentive and satisfied as this
time, they wished I might preach longer to them, But
the Sun was already set and it was dark; so that I was
fain to break off.

15 By Order of the Governour I receiv'd to day 31
Dollars being a Collection made once in 3 Months for
my Malabarian and Warugian School.

22 To day through divine Assistance, I have compleated my
Translation of the Gospel according to S. John into the Warugian tongue
Praise honour be to thee, O thou true Three One God, that thou hast
bestowed this favour upon me & the Warugian Heathens to make a
small beginning also in this. Bless & prosper thy work for thy glory
and our Salvation

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Febr. 25 I went along with M.r Leche among the Heathens, and came to Perisiwakam in the Morgala Country. there I spoke with two Bramans & in two places more, they had no school, for want of Maintenance for the schoolmaster. One man raild very bitterly at their Idol Siwen & said what are we the better for Siwen, so long as we have no Corn for ourselves & families can he help us. But I Directed them to God the living and only true helper, & shewed by the Comparison of a Lord and his Disobedient Servants, that they might promise themselves nothing they desird from God, before they learnt to know him as their God and Lord, and became obedient to him. that God had long enough done them all manner of good, without any merit and Worthiness in them: wherefore it was high time indeed, for them to begin immediately to serve him. That obedient Servants enjoyed all Kindness & benefits from their Lords, together with necessary Subsistance. But on the contrary Runnagate and Disobedient Servants ought justly to accuse their own Wickedness.

26 This day I have begun with Gods help to translate the Gospel of S.t Matthew into the Warugian Speech and got through the first Chapter.

27 I went with M.r Leche among the Heathens: by the way, I had some Discourse with the Husbandmen of S.t Thomas Town under a Tree; as likewise in the Evening, in a house of Rest, with the Braman & his family. and as all these had before already conversed with Christians, & with the Romish Missionaries, my proposal was indeed not disagreable to them, nor yet intirely u-

28 In our return, I had some discourse with the Travellers, at noon while we stay.d in the house of Rest. Nearer to Madras we came to an Idol Garden by the way. when we went in, there sat a young Woman with a Braman. the woman continually tossed back her head, and again dashed her forehead against the Ground; but the Braman had a Little Bell, and rung to her with it after a Fashion. M.r Leche was amazed at it.

having never seen the like before, and intreated me however to enter into some Talk with these Folks. So while I spoke something first to the woman and then to her Mother & to the supposed Exorcist with due Vehemence, the Braman ran away; but the sick woman got up, & ran into the Pagode. when we saw that they were all so sensible, we call'd the woman out of the Pagode with good Words, admonished her and her Mother and ordered her to be led home, the woman seemd to be extreme sickly and might probaly, through the excessive heat of the weather have contracted a Swimming in the Head: but she was not possessd by the Devil. But the Heathen people many times fansie themselves to be so; and it brings in considerable gain to the Bramans, when they have cured such a one. Nay the wicked people take their suppos'd Possession for a great Favour of their Shawani who counts them so worthy and Visits them.

March 6 I sent to Palia catta the Portuguese Psalter and another Book besides.

10 Having explaind to my two Schoolmasters, at a fit opportunity offering it self, for what Causes all evil fell upon Mankind, and the loving God sent Famine upon the land; the Malabarian Schoolmaster said, I have left off worshipping the Devil. now already five Months I answered: That is very well; but now moreover you must worship the true God, & that indeed after the manner that I am always proposing representing to you.

18 The youngest of the three Armenian Fathers came to me to day, desiring to learn the latin Language. but because he understood no other beside his Mother Tongue it would not do, it could not be accomplished.

April 2 Having consecrated to the Translation four or more Hours every Day, I finish'd the Version of St. Matthews Gospel into Warugian, this morn.

3 To day I began in the name of God to translate the Gospel according to

4 I sent a Copy of the Catechism translated into Warugian to Pallicatta I was told how many Protestants Christians, & likewise diverse Heathens desird to see me among them, & moreover to hear good Exhortations.

5 I Began to translate the little Book intitled the order of Salvation into Warugian.

8 I finished the Same.

14 I had a large Conference with a young Malabarian who spake also Warugian English and Portugueese. those poor silly Souls can babble a great Deal concerning a Sugar Sea & a Milk Sea, and Because this person would likewise say much thereof, I asked where these Seas were then. He replied: who could know that, the world was wide. at last he was of Opinion, they were there where the Sun arose. In the conclusion I earnestly exhorted him to let go the Heathenish Folly & embrace the true Law.

17 I Translated the 11.th Chapter of St. Mark. about 11 a Clock the first Europeaan Ship arrived from London. Whereby we receivd a Letter together from Mr. Secretary Newman dated Nov. 26 of the year past

23 Trough Divine Assistance I finished the Gospel of St. Mark.

24 I Began with the help of God to translate into Warugian the Gospel of St. Luke.

26 In the afternoon I went into the Suburbs of Madras & spake in some places there.

Finished my Translation of the way to Happiness

A Tranquebarian a Christian bred up under our Mission having been at Sea for his Livehood came back to day from Pegu. his friends having sent letters hither for him, I deliver'd them to him & he took up a Resolution to go back again to Tranquebar.

2 Two Heathens visited me, whom I pathetically admonish'd to forsake their Idolatry as a Devilish Folly & to choose the true Religion

4 Being the Sunday Jubilate according to Custome I preach'd in the forenoon in Malabarick & in the afternoon in Portuguese also at noon, I was with the Governour. But having several Occasions to take a Journey to Paliacatta partly that I might Speak with the Heathens in every place by the way & partly that I might visit the Protestants Christians there, I made preparation with a Design to set upon this Journey the next Morning. Mr Leeke came to me again & took leave of me. This Journey & the Conferences I had by the Way thither & back again, follow here described Day by Day.

5 I went out to preach among the Heathens, & arrived first at Tirruvattiur, As soon as I entr'd there, I went towards the Pagode. But when the Bramans that were therein saw we coming to them they shut the door. Whereupon I turn'd on the left hand to ye houses of the Bramans & took Occasion to speak with one Braman, who stood at the door of his house, But I could hardly speak ten words with him. before a Number of the Neighbouring Bramans & other People got about me. the first Braman had told me, I might not go into their Pagode because I was an European. I Confuted his objections by saying, I and the rest of the Europeans worship the only true God, and if you worshipped him as in all Justice & reason you ought what should hinder, but I may go into your Pagode. I you

come

May 6 Tabelle into our Church, he answered that God had revealed himself one way to them & another way to the Europeans; & everyone must serve God as God himself commanded, Whereunto I replied: this last is true: but then how hath God revealed himself to you. He answered I cannot immediately give a full Account of that. We have four laws, if we live according to them, it is well & we obtain Salvation. here I Began to shew, that their four laws were only National Ordinances and were in force no where else in all the world besides their own spot of Earth, how then could the same be the true & universal Law of God. I said farther: Your old Poets are the only Masters of your laws but if you will be saved you must hear the true laws w.ch the Europeans have. But when I Began to discourse largely to him of the Happiness Salvation, which God bestoweth only upon the faithful & the righteous he said he needed no Salvation. But I made use of his wicked word against himself & shewed how impiously he talkd: & how at that rate he must of Necessity go to Hell, since he said himself he needed no Salvation. At length he began to be Ashamed, & y.e others fell to excusing him & said He had spoken so out of Ignorance & Rashness. after I had explaind my whole proposition to them and likewise read something out of the little book intitled the way of Salvation, I went farther & passed by a house in the Each way, where sat a young fellow, repeating something aloud out of his book, I went to him & began to speak of the one thing needfull. Many men & women came presently to us to hear what I said when they perceivd that I spoke in their Language, of God & of Eternal Life, they intreated me to sit down & give them a farther account thereof I had askd the young man, what sort of a book he was reading & whether it shewed him the way to happiness & Heaven. But he answerd me, the book did not shew him that; but when he had a mind to be happy, he had recourse to the Bramans. If he did as they directed him, so he should be happy said, I askd him by way of Confutation whether he had been yet with the

[illegible] Brahmans, he answered as then said: now if you should die before
you have been with them, & enquired of them how would you be happy
saved then. say to, if you ask the Bramans, yet they will not then
tell you the way to happiness Salvation, for they do not know it themselves
& one of them even in discourse with me, was so wicked as to presume
to say that he had no need of Salvation. consider what you will gain
by these slothful & greedy wretches, neat, I discoursed him, & those
that were present concerning that Happiness Salvation, wch God alone
can give; & on the other side, I rejected their Idols, all this they liked,
& said one to another, It is all true, our Bramans are deceivers &
the stone Gods are Devils Masks. Two Citizens drew near & read in
the little book, the way to happiness Salvation, wch I held in my hand
some that did not understand Malabarick, intreated the others yet
to give them an Account in Warugian, of what I had said, here
I began to speak a little Warugian too. methinks there might
be still found many Souls, that have been this good while
glutted & tired with the fraud of the Bramans, & would hearken
to the truth of God, Only sufficient Declaration is wanting here
because no rightly qualified Labourers are in this great Harvest.
I could not visit the Schools, because it was just full moon,
when all Schools keep holy days two days together. we went farther
& came Sareiyanpuppam, there I met with some Saltmakers
& took Opportunity to speak with them, As soon as ever I fell
into Discourse with them, Men & Women came together to me
& I gave them needfull Instructions & advice, and as I always
used to begin at the Foundation, I examined the people what
sort of a God they had, and they said: what is our Pe Tambian
the stone in the Pagode. Nothing, the white peoples God is the
true only, good God. this I explained to them, so that they were all
well satisfied of it. & I shewed them especially how the true God
Jesus Christ was born as a man into the World.

May 8 to deliver me from the Pe Tambram, (that is, the Divilish God, as I said
before.) Thereupon we set forward on our way, & came to the resting house
in a green Wood, where we stayd at Noon, after the Vehement heat of
the Sun was past. for the most part, we proceeded on our journey & came to
Melur, here I found 3 Bramans sitting before their door, & asked them
what they were talking of together, they said: Our feast is near, & we are
reckoning what gifts & offerings we shall get, I replied: It would be better
for you, to discourse with one another concerning the great God, from
whom all good Gifts proceed. Besides I was just now in a Pagode, because
the door stood open, & no body was there; but it seemd as if your Gods were
all Dead. Thereupon one replied: what our Gods, they are but Kal-
lumamigol, Idols of Stone, wherewith we vex them that are Simple, to
get our Living by it; but the true God is in Heaven, I confirmd this
open Confession & showed them at large, what should be done with ye
Idols of Stone, & that it was their duty to know the great God, & to help
the other Inhabitants forward in the Knowledge of him, I also declard
to them the Chief Attributes of God & their Obligation to serve him accordingly.
after the Conclusion of this Conference, I was called to their Commander in
chief, & must sit down upon a Pial or Stone bench, that was spread over
with a wrought Cover, but his Questions were only concerning worldly things,
& though I several times attempted to begin my own proper discourse
yet it appeard unlikely to avail much with him, wherefore I made hast
to get quickly away from him, that I might seek after other people.
Else he was civil enough, & offerd me any thing that I should have occasion
for; & desired me to stay a little longer. I went forward to a Shop, where
they sold Betel. I inculcated the Doctrine of Salvation to the men & ye
persons that were present, when his wife perceived that, she also came forth
& hearkened, As soon as I saw her, I spoke to her these words: If women
worship the true God, they may also be saved through Christ, the Son of
God. after my Discourse was ended the man came to me & asked whether
if a Wife was disobedient to her Husband, she could then be saved. From
thence I went into Pareier Village, & discoursed in two places with ye
women, which was matter of joy to them, that a white Man would speak

with them, & discoursing the worthy gt God & Salvation. They lamented their bad Condition, that no one had ever preached to them either of God or of Heaven. I comforted them with good hopes, that the Saviour of the world came into the world also for their sake, & he would hereafter send them good Instructors, who would be able to shew them the way to Salvation. Thus Evening; wherefore we went to the resting house in the Forest and after we had eaten, we moved forwards by the clear Moon shine and came to Minshur about 10 a Clock at Night.

C This morning I visited the Inhabitants of Minshur & found opportunity to speak in two places, first I Discoursed with some women afterwards with a Youth, when I examind these, whether they had Priests Pagodes, & a God, he answerd to all this No. at length I bid them look up towards Heaven above, & asked them, whether there was no God there neither, Then he answerd: Yes Shuami is there. from whence I took opportunity briefly to Shew him the true God, his Essence and his Will; & hasted forwards. We came on to the Resting house that belongs to Meduwai, I found two School boys, & an Old Man. with whom I likewise discoursed of God & Salvation. at length we got to Kattur. In the way a Tax Gatherer met us, him I asked, whether they had Pagodes Priests & Gods. He said: we have five Pagodes, & in each of them a particular God. I looked at him & asked whether the Gods were of Stone he said yes I replied: I have not such a Stone God, the man might imagine that because I was an European I must be rich too. & by Consequence have ordered a God to be made of some better stamp wherefore he said Probably I might have one of Gold. But I let him know that I had neither a Golden nor a Stone God; but my God was the Invisible Eternal Omnipresent God of the whole heaven and the Earth, This God alone could give me Salvation; but their Idols could do nothing at all. While I began to talk thus with him, more people came together, to all whom I shewed the only way to Salvation Jesus Christ the Man & the rest of the Company were

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way 6 pretty well convinced of the Truth, & sighed several times, and to excite in them more fervent Desires, I took out the little Book, the way to Happiness Salvation, & began to read some of it to them & to give them a short Explanation of every thing. the man took great delight in this little book, looking into it along with me as I read & desiring to have it. so I presented him with it, and shewed him how to make use of it to his advantage: w.ch he promised to do, & thereupon we proceeded further. At noon we staid in a resting House a Quarter of a German Mile from Paliacatta. before we travelled on, I discoursed with a Man under a tree by the pool. we arrived at Paliacatta about 4 a Clock. a good friend had provided me a Lodging, already some Days before my Coming there. Also many Acquaintants came to me immediately, with whom I had edifying discourses, & among others, likewise the Malabarian Catechist, to whom I must sing the European Tunes in y.r Tamulian Hymnology. A Soldier a German by Birth visited me likewise; and his discourse was of nothing else but Care for his Soul; which excited great Joy in me & gave me Opportunity to put him in Mind of many things. with such conferences we spent the remainder of the day even till Night.

7 All the Forenoon I was visited by European & Indian Christians of the Protestant Congregation, with whom I spake of Nothing else, but what might promote the glory of God, & the Salvation of us all. in y.e afternoon I visited the schools, & came to the Door of one where the Children indeed had their Palm leaved books in their hands, & bawled their lessons out aloud after the usual manner here; but the master was not present. from whence I took occasion, as presently a great Crowd of Folks pressed about me, to say to them, the Children are without a teacher in the school, that is not right. for they learn nothing as they ought, & behave themselves ill. But, as it is with Children left to themselves without a master, so it is with men that live without God in the World. for without God himself they learn nothing Divine or good & for want of a reverent & awful regard to his presence they never do what is fit & convenient. by this means I entred into farther Discourse with them, till at length I took out the small Treatise the way to Salvation Happiness & read it to them distinctly, stopping at every point and explaining it. But as I was in the Middle of my Discourse & the noise ceased, which arose from the Concourse of them, that asked what News

desire to break off and go along with him.

I went out early in the morning to Tongalauttampalaam & spake first with some Country Fishermen in the Street, afterwards I visited the Bramans in their Close by the Great Pool. they were all busy. Some washed themselves some adorn'd their bodies with their holy Ashes; & others sat muttering out their forms of prayer, I did not know with whom I should first begin to discourse; yet I turn'd to one that was coming up out of the Pool, & asked what he had then been doing at present He said: I have been washing my Body. I replied, and why not the Soul withall. he answered: what how can one wash the Soul, I said not with Pool water indeed, but effectually with tears & with the blood of the Lamb of God. Here came about me many Bramans & other Malabarians besides with whom I carried on my Discourse upon the Cleansing of the Soul and informd them, how without such purification no one might presume to hope for Salvation. Some few of them approv'd of my proposal, but the most seemd to take offence at my coming to them to preach any thing to them there & were of opinion that I should instruct only those of my own Religion, I left them & went back to Paliacatta, visited yet two Schools, spake with the Children & the schoolmasters & shewed them all, what should be chiefly taught & Learnt in this World, as soon as I came home other persons were already present there, who desired to speak with me the Captain had invited me to come to him at Noon, and as I went thither I visited the Lieutenant & the Secretary. but in the afternoon I prepar'd for my Journey that I might be going either at night or else next morning betimes, back towards Madras.

But because it began to reign hard some time in the eighteen o'clock till 8 a clock, by which time daybreak began to appear, but because we were willing & desirous to make the word and will of God known to the poor Heathens in many places we therefore did not travel the same way we came, but fetched a Compass of almost a German Mile farther from the shore. In this way, we came first to Tiruppaliuwaram. this Village belongs to Paliacatta, & the Hollanders the Idol there is called Palisuren, I discoursed with certain Malabarians that sat together, to whom I said: Your Palisurenis Helisuren, Your milk God is a Stone God one of them answer'd that they were mean people, & such a one was good enough for them Whereupon I shewed them the Unreasonableness of their Religion whereby they could never expect to be saved. the forementioned Man said further: Our Palisuren is a Great God; for he hath done a Miracle here as our Bramans relate, near the Pagode is a large Pool. wherein no frogs to be found. and people have admired wondred how that could be, so it was discovered, that Palisuren had wrought this Miracle, & brought it to pass, that ne'r a frog is to be found therein, I answer'd: It may be so that ne'r a frog is here to be found; but there are more Pools of the like Kind, & therefore Palisuren had not so much as any occasion to work a Miracle on that account, As I was going out of ye Village there were certain Husbandmen, who had bound the fore feet of their Horses to gether, to prevent their running in among the Corn. Whereupon I said: now you have bound the Horses feet, they cannot go, & much less run, that may signifie & represent to you, how the Devil bindeth the feet of Men, to hinder their running towards Heaven, & feeding in the green Meadows of Salvation. In this case they & you have need of a Saviour, to set you at Liberty from the bands and Snares, wherein Satan hath still caught & fettered you all. We set forward from hence & came to Wantsipakkam. this Village is likewise in the jurisdiction of the Hollanders, here I spake in four places, & exhorted them to cast away their deceitful Stone Idols, & to receive the God who alone can give Salvation. further we arrived at Perumpern, & first in the Paritsheri or Villages belonging to it, where the Parreiars live Seperate from the rest; which Custom is to be seen in all places within this Heathenish Land. With these Parreiars, I began to Discourse in two places, & exhorted them to embrace the true Religion, Proceeding farther, I came to Perumpern it self. I there light on a Company of People who were measuring a Sort of Fruit that looked like Vetches, but was red I spake with these, as much as time & opportunity permitted, and travelled farther

Gingeppenpoltei, which he only then answered to Gingeppenpoltei. But because it was almost Noon, & the Weather very sensibly hot, we staid all the Midday in a Wood. Our Discourse in the first Village was this, I asked how many Pagodes and how many Gods they had, They answer'd two Pagodes but six Gods, and they mentioned them all by their Names, I proceeded further to inquire of what matter their Gods were all made. They said: of Stone. Then I said I pray God to have Compassion of your poor Souls who have only Gods of Stone. They replying asked whether we Europeans had our Gods of Silver or perhaps Gold, for they confidently imagine, that as they have such Gods so all other Men have likewise their Gods. I answer'd: we have no Gods, like as you have; but we honour worship the One & only great God of Heaven & Earth, also there are but few people in the World, that do as you do in your small peice of Land; wherefore I am surprized with great Wonder that you are always saying, you have four Laws, whereas yet all the world hath but one, only, true, Divine Law, which being every where in force, obligeth all Mankind, But your four laws are Customs of particular Countries Physical & Metaphysical Observations; in a Word Philosophy compos'd according to your knowledge; & they are in force only among you; where the true Wisdom is never either taught or heard. I spake with the people in Gingeppenpoltei, in the afternoon, when we had a mind to be travelling forwards, I came to their Pagode, & went into the Court, where I found no body at all, but all the doors were shut, wherefore I asked a Malabarian how that happened that no body was there present, He said: the Bramans are gone to Dinner & have lock'd up the Gods. I replied, Perhaps for fear they would run away, or lest somebody or other should steal them away. He said: No, they cannot run away, for they are of Stone, &c. said I those are pitiful Gods indeed! and I gave the Man Information concerning the three one true God, as for the Idol in the Pagode he was called Mariamsuren. In the City there were two Schools. In the one the Children learnt Malabarish in the other Warungian.

Further I came to certain Merchants where many people were found together
at that time, I spake much Good to them & they approved of all that I
concerning the true Law because I palpably represented to them the fraud
of their Bramans, we went forward to Arappamperu, here were none but
Bramans houses besides one Potter. the Bramans get their livelihood here by
dealing in Cattle; as I then saw one of them driving a Cow. but they with whom
I spake, had no Pagode at present, because it was fallen to Ruins; neither
did they make much ado about their Idol of Stone, Wherefore I could speak
with them concerning the only high & living God, from thence I went to
Ilaiamauru, & spake with women, the first could speak nothing but Warrugian
but the next could speak Malabarich about as well as I could Warrugian.
yet we could understand one another, she did not like it well that Perumal
her God, was but a Fowl farther we passed through Wannipakkam, before
the end whereof we were met by a black Governour, with a great Retinue
finding no people in the Street, we went farther on & came to Nair
much about 8 a Clock, here I had a great deal of discourse upon coming
before the School, for a Malabarian knew me, to be the father from Madras
who had set up the Charity Schools, accordingly I began to give them
wholesome Instructions, but they spake better Warrugian than Malabarich
wherefore I likewise now & then treated with them in Warrugian, also
I shewed them the Warrugians Books, the small little Catechism & the
order of Salvation, The School master immediately read the Small
Catechism through, others took the Order of Salvation & read therein
likewise for a While, but I explained yet to others the way to Happiness
and thus we went on till 8 a Clock, still some came to speak with me
and see the books, when it was late, past 9 a Clock. yet none of them would
beg a little book for himself, & I would not proffer them neither, that
they might not grow suspicious & think I looked for something which
is what they commonly fear.

Before day we passed by Arijalur in bright moonshine the People were get a Sleep, & so there was no opportunity to speak with them for this time, after the break of Day, Jvisited Witshur but spake only with one man. Yet I charged him to tell his family and Neighbours, what good I had said to him, from thence we came to Weikkaranamalawai, In this Small Village they had no Pagode nor Bramans, but said to excuse themselves, that their God was in Tirunattiur full half a German mile from thence, On the contrary Jshewed them, how that God was not their God, but only a Stone; but the God whom we Europeans honoured, was their God in Truth only they knew him not. but now they must begin to know & to worship him, the Inhabitants were Coast Guards, & received the words spoken to them with Thanks, but I travelled farther on, & upon the way we went into Mauli upon the left hand, & I spake there in three places, with the Inhabitants, who forthwith acknowledged, that the One God in Heaven was the only God. but I added, how they ought also to know him & serve him, afterwards I had the like discourse with a Braman & those that were present, The Braman would compel me to speak yet more; but the time was already pretty far spent, & I must get think of getting forwards to Madras, on the contrary, in the last place a Braman did not like my discourse at all, but put me in Mind that I should travel farther on, I asked among other Questions, how their God did. he said: he is in good health, I added. Then has he eaten something to day too. he said: yes, I proceeded thus: what then, It may be Cakes, he answered no: but Heavenly Bread I said: how is that possible. he is but a Stone, that hath the shape of a Mouth, but can neither speak nor eat. Nay the true God himself in heaven, who feedeth all Creatures, doth not eat.

May. 12 After what manner will your Stone eat. but he was Silent, because he did not know what answer could be given to that, as we travelled on as far as Kornuther, The Inhabitants were East Guards, & not at home, we stayd the Noon tide under a Tree in the Wood, & about 2 a Clock we got up passed through Wesarawelli, & arrivd happily, through Divine Assistance at Madras about 4 a Clock.

May. 12 Hitherto I had catechized the Warugian & Malabarian Children in the Schools an Hour every day, & by teaching the Children the English Language, which is my Vehicle, I have made both Old & young willing to hear & learn the word of God. It goes on very smoothly & pleasantly when I Catechize in Warugian & Malabarian, & afterwards repeat the proposition in English, they designing to learn the English, learn the Christian Doctrine by repeating the Words first three or four times in their Mother Tongue, But this was treacherously detected by a foreign Schoolmaster, so long ago as Jan. 30. he himself had offerd to be likewise under my Direction with his School, and his Scholars came every day to Catechizing along with the rest, but when he was urged to appear in the Congregation himself on a Sunday, & I made a moving Sermon concerning Christ, & shewed how without him none could be saved the Heathen was angry, & said to others: The Missionary talks of nothing but another God Jesus Christ, & it seems he will force him upon us - just as if we had not Gods enow already, but must worship the Gods of forain Nations too, the same man goes up & down the City, and tells the Parents of the Children that used to come to our Schools they should not let their Children learn English of me; for there was Something Else intended under that Pretence, his Scholars immediately refused to come any more to me in the House) for fear I would christen make them Christians by force & baptize them before any body was aware of it, at length the Event was this:

I let this Schoolmaster & his Scholars go, and kept with me only the two first, But I thought of proceeding further now with these, & tried to day, whether they would begin to learn Sentences of the bible without Book. As soon as they had got the Sentence in both Languages, they were all amazed, & thought no other, but that now the time was come, for me to baptize them without Delay, since they could say that without Book, to escape this Danger they ran all away, & for 3 days not one Child came again to school, In the same Days a Romish Father came to me, whom I never knew before & made me a Visit; yet with no other Design, but to inquire into the State of my School. I talkd a great deal with him & prov.d to him that I did not deceive the Heathens, but taught the truth of God; & the Work of Conversation [illegible] committed to our loving & merciful God, because that is Gods own Work. at his Departure, he gave me an other Admonition with a Deriding Air, saying that I should not sow (Zizaniam) Tares in this place

14 I Recev.d a Second time from the Governour, 31 Dollars towards the Support of our two Schools

21 I Sent Books to Paliacatta. An European Ship, named the Hertford, arrived, & I received thereby a Short letter from M.r Newman dated Nov. 26.

1797

May 30 This Afternoon I happily finished my Translation of the Gospel according to St. Luke into the Mangician Tongue & the four Evangelists are actually translated already & I shall go on to the Acts of the Apostles now in the next place, Great God Thanks be to thee for thy Infinite Goodness & truth for thy aid and help which thou hast shewed me hitherto, Lord Jesus remember me & this place, that a light may yet speedily arise and Some may be delivered.

Diary, 1728.

It is to be Observ'd, as a Matter of Extraordinary Encouragement, That two Marriages of Slaves were Solemniz'd the Beginning of this Year: And We hope no Future Other Masters and Mistresses will follow this Laudable Example; and by such a Conduct prevent the Frequent Scandals proceeding from the Loose & Unmarried Life of the Poor Slaves. Slaves Marry

To our Catechist Sattianade, who Catechizes in the Country (of whom Mention was made in the End of Last Year's Diary) Instructions were given, Importing in the Principal Articles to the following Effect: Instructions the Catechist Sattianade.

Sattianade's Duty is Two fold.

1. An Endeavour to introduce the Heathens into the Kingdom of God.

2dly To Catechize the Newly Converted, and Baptized in the Doctrines of the Christian Religion.

Besides these were inserted Other Subordinate Articles; As

3dly To acknowledge in Humility, and Gratitude of Heart, the Divine Benevolence herein Manifested toward him.

4th, He is not like a Hireling for Filthy Lucre's Sake, but out of a Heartey Love to Our High Priest, Jesus Christ, faithfully to perform the Office Committed to his Charge. Joh. 21st, v. 15th

5thly Because Heathens, as well as Christians, have an Eye upon Him, He is to Confirm, and Seal his Doctrine by a Regular Behaviour; For He that will Convert Others, Ought to be in the State of Conversion himself. Rom. 2 v. 17th

6thly, He must not Spend his Time in Idleness, or Neglect his Duty under any Pretence of Worldly or Temporal Business; but must principally Employ himself on the Salvation of Souls.

7thly He is not to Engage in any Quarrell, or Impetuous Disputation, Either with Christians, or Heathens; but Converse in a Peaceable, Discreet, and Charitable Manner. And in Case he should meet with any Opposition, He is to bear it with Patience, after the Example of Christ, the Chief Shepherd.

8thly He must go to Prayers, Morning and Evening, with his Whole Family; and hear them repeat their Catechisme: and also Implore God's Mercy on himself, & the Souls Committed to his Care.

9thly He must Resort to the Christians, that belong to the Congregation, in what City, or Village, Soever they live, to Inspect their Behaviours, hear them rehearse their Catechisme, Exhort them to pray in their Families, Lead a Christian Life, and Behave Suitable to their Holy Profession. And if any Quarrell, or Dispution, is arisen amongst them, to put a Stop to it in Time; and give an Account in Writing to the Ministers of all that properly Falls under their Cognizance.

10thly He is to instill the Catechisme into the Children of Christians, in their Infancy.

11thly He must Assemble the People together Every Sunday, according to the 4th Commandment, to Pray with them, Read a Chapter, Take a Text, or some Sentences out of the New Testament, Especially the 1st Epistle of Peter, and make thence a Pertinent Exhortation; Putting them in Mind of their Promise &

Baptisme: and so keep the Sabbath in a Godly Manner.

12thly, He is to observe, that the Christians defile not themselves with the Holy Ashes, so Call'd, after the Manner of the Heathens; nor Use other Heathenish Ceremonies, or Conform to their Traditions.

13thly, After Child-birth, in a few Weeks Space, the Child, attended by it's Mother, must be brought hither to receive the Ordinance of Baptisme. But if the Child's Life should be in Danger, He may in Such a Case baptize it himself.

14thly, If Any are desirous of Receiving the Sacrament, He ought Carefully to observe their Behaviour, to prevent their Receiving it to their Condemnation: and He must for some Time Catechize All Such as are under a Preparation for the Sacrament; and returne Us Timely Notice of their Behaviour, and Belief.

15thly, He shall make No Promises of Wordly Advantage to Those, Who have a Mind to Embrace the Christian Religion; but endeavour to bring them Over by Lively Representations of the Miserable Condition of Heathens, and the Happy Estate of Christians; as likewise by Instructing them in the Subject Matter of the Catechisme. And when a Reasonable Number of People are Assembled together, he is himself in Person to give Us Notice thereof.

16thly, When Any of the Roman Catholics appear, and Engage themselves in Discourse with him, He may then in Love, and with due Discretion, Speak the Real Truth, and Support the Same by proper Reasonings. Otherwise, he need not give himself Any Trouble to go after them, or Repair to their Societies; for as We do not purposely Seek their Company, So neither do We utterly reject their Conversation, if They Voluntarily resort to Us.

Madura Mission

The 8th of January, an Answer, Written in Italian, came to One of Us, from Cunampatti, (Kunenpatti) in Madura; wherein Father Besthi, (mention'd in the Article of ye 15th of December in last Year's Diary) Signifies, It was impossible to give in an Exact Calculation of the Christians in the Cities, and Villages, of Realmes of Tanjaor & Madura; whose Number might amount to about One Hundred Thousand. For the Heathens being of a Suspicious Nature, should they find any Such Computation drawn up by the Missionaries, would immediately Conclude it to be the Plan of a Conspiracy to raise Souldiers to invade their Country.

Letter from the Country (a)

Out of 17th of the Same Month, Came from Tanshaur the Brother of Sarweikare Rajanajakken, (frequently mention'd in last Year's Diary) and brought a large Letter from the last written, which, in Regard to it's Pious Contents, We here Communicate, as Translated.

= To the Envoys of God, and Ambassadours in Christ's Stead; To the Servants of Christ, and Stewards of the Misteries of God; To the Shepherds that feed the Sheep, to wit, the Church of Christ; To the Fellow Labourers; To the Fishers of Men; To the Watchmen; To the Priests at Tranckenbar, Rajanajakken presents his humble Wishes of Jeruvesuremukh — istotimano, that is, Thanks be to God.

= That I, Your Servant, have had the Honour to approach your Feet, Visit You, and Learne Jesus Christ, is no Wayes Owing to any Merit in me, or Favour of Other Men; but the Gratious Will of God, and Your Indulgent Love, have chosen me to partake of this Blessing. In humble Acknowledgement I desire to Devote my Self intirely, Soul & Body, to God, and to Your Service. But seeing

: I am Insufficient of my Self to performe this, may the Lord accomplish it accor-
: -ding to his Divine Will. After I had taken my Leave of You, I soon whilst I
: sojourn'd at Tanshaur, having Sent Nianamuttu and his Wife to attend Here,
: I went to Madewipatnam, and Staid there 15 Daies. At last Time I pray'd to
: the Lord, and presented my Humble Supplication at his Footstoole, among st
: other things Expresly Saying, I beseech thee, O Lord, to blesse me, that when I
: arrive at Tanshaur, Madewipatnam, Tirutschinapalli, and Ramanada-puram,
: I may find some Employment, where by I may procure my Daily Bread, and al-
: -so may preach the Gospell to the Discharge of my Conscience: Thy Will be done.
(The Prince of the Marawes keeps his Court at Ramanada-puram in the Country (b)
of the Marawes, this place is Written Ramanaydaburam by Mr La Croze in his
: Map of his History Du Christianisme des Indes) Afterwards I departed to
: Anamanda-kiridi (by Mr La Croze, Anamandagurk) here by Ramanada-pu-
-ram (to the North East) and Continued there 4 Days. I publish'd the Name (c)
: of Christ to the Christians residing there, and acquainted them with Your Names;
: Bestowing on Four of them Four of the Small Books received from You. They
: wonder'd Greatly, and were much Surpriz'd, that they never had Acquir'd any
: Knowledge of Your Persons, or the Doctrines You teach. Ramanada-puram (m)
: being nigh at Hand, and the King of that Country's Camp being but a League
distant from Anamanda-kiridi, I went from thence by Night to the Camp at
: Ramanada-puram, Choosing the Night Season, because the People that pass to
: and fro Rob upon the Road. In this Camp I met with an Employment, and ob-
: -ained a Monthly Salary for my Self, and Brother, of 9 Pardas, & 4 Fanam, Am-
: -ounting to about Thirty Shillings, Sterling, English Money). At this Place I (d)
: came to the Knowledge of Sundry Particulars; and inquiring into the Number
: of the Christians in this Country, was answer'd by One of that Profession,
: Our Priest has Computed them at 120,000; but these People are now dispers'd,
: and Many of them have Committed the Sin against the Holy Ghost, (that is,
: Returned to Heathenisme) Their Priest has also forsaken them. I preach'd (e)
: to them the Gospel; and Acquainted them with Your Names. And in the Course
: of my Lectures, as far as I knew by the Merciful Gift of the Holy Ghost, I
: Shewed them the Difference of the Doctrines taught by You, and those instill'd
: by the Romish Priests, as Repugnant to Each Other, as the Commandments of
: God are to the Traditions of Men. This touch'd their Hearts; and they declar'd,
: The Doctrines You teach are Undoubtedly the Commandments of God; and Such
: as Sincerely profess them, will Undauntedly persevere; but the Others deli-
: -vering only the Traditions of Men, No Wonder, if the People prove Guilty of
: Inconstancy, and Relapse into Heathenisme. Amongst those that expos'd them-
: -selves to this Effect were Two Corporals, or Serweigres, Each over Ten Men;
: These Two are Chosen of God. Some of the Other People, present at this Discourse,
: enter'd into a Disputation with me; wherein the Two aboremention'd, and
: my Brother Shinappen, were my Assistants; and we oppose them in Concert.
: The Names of these Two are, Shawrimuttu, & Parensesumuttu; they both bec-
: -ame my Friends; and so We held Daily Conferences for Three Months Space. (f)
: All that compos'd the Audience were Surpriz'd at the Novelty of Such Things

as they never reach'd their Ears before; and they Express'd a Resolution
to have a further Inquiry into the Truth of the Doctrine Preached. After this
the Camp broke up, and march'd on against Tanarasuyadhu, that is, the same
(f) Country; because they are with much Difficulty kept under any Subjection,
(g) on Account of the Mountains and Forrests, abounding in Rajas Party; the
Prince of which Country, their Sovereign, formerly a Tributary to the King
(h) of Tirudschinapalli, but in Process of Time has shook off the Yoake is oblig'd
to reduce these People to Reason by Force of Armes. To Mallenseruthodi,
from Ramanada puram is Three Dayes Journey to the Northwest; and
Mallakhodi is Two Leagues to the East of Mallenseruthodi. The Army
encamp'd near Sheravaram in the Midway between Ramanada puram &
Mallenseruthodi, and at no Great Distance from Mallakhodi, to the West-
(i) ward of Sheravaram. Because the Country Marudei (or Madurei) lies
(k) hard by this City. Some Madurean Christians came thither, whom I enter-
(l) tain'd for Three Days together with Discourses on Spiritual Subjects: They
heard me with much Simplicity, and with an Air of Astonishment; but made
not any Objections. But a Madurean Catechist, and Another from Kirhak-
(m) harei, a Maritime City, a long League Eastwards from Ramanada puram,
whom the Roman Priest residing there had order'd to Catechize in the Country.
These Two made an Attempt to Dispute with me; but having Nothing Mate-
rial to offer, were soon put to Silence, and Departed. I gave the last a
Small Treatise, which he took with him to Kirhakharei. After this the Army
(n) diseamp'd from Tanarasuyadhu, that is, (the Independent Country) and march'd
(o) to a Place hard by call'd Pagani (or Paganeri) lying according to Mr. Le Grand
(p) three Quarters of a League North East from Sherha-varam) where I took the
Opportunity to make Mention of Your Names. Near this Place (a Quarter
of a League Westwards) lies a City call'd Kerhukhadhi-ppudhi; where there is
a Church, in which formerly a Priest always resided; but a Persecution there
arising, he remov'd to Aur, hard by Tirudschinapalli. In this said Church
usually live Four or Five Catechists, the Chiefest of whom is Call'd Sattia-
nada Pullei. To this Man it was reported, that I had made an Honourable
Declaration of your Names. He has from his Infancy Continued with the Pri-
ests of the Roman Church; and is about 55 or 60 Years of Age. One Sunday, as I was
Reading in a Book, he came to me, and Ask'd me, Who I was? I answer'd, I am
from Tranquebar, and my Priest resides at Frankenbar. I preach Jesus Christ,
and speak also with Respect of my Priest. (No body, I hope, will take Offence at the
(q) Expressions, My Priest, & Your Name, herein Occurring, Considering it to be Written
in Simplicity, and according to the Usual Manner of Speech amongst the Eastern
People.) The Person abovemention'd withdrew from me, and Setting himself down,
Call'd all the People about him; and Reproving those that heard me, Said, The
Doctrine propounded by this Rajanajakkan is the Doctrine of the Paddeers, or
(r) Heretics. These People transgress the Commandments of the Holy Pappu, (or Pope)
and lie under his Excommunication. Rajanajakkan being Revolted, and Enter'd
into their Communion, is likewise Excommunicated; and the same Censure will be
also inflicted on all that attend upon his Preaching. The People, not being Yet arri-
ved to the Knowledge of the Truth, fell into great Perplexity at this Declaration.
This occasion'd me to approach him, and Placing my self by him, He said to

me, You must not, Rajanajahken, publish such Heretical Doctrines here. I alledg'd in my Vindication, Matthew 5 Ch. 26, 27, 29, 32. There's Nothing Cover'd that shall not be Reveal'd, Whosoever shall confess me, &c. At this he was Silent. But after some Time Reply'd, They are Heretiks; Heretics they are; for it is Written, Every Branch that abideth not in the Vine, is Cast forth, and Witherth. The Pope being the Vine, and these Heretics having broken themselves off from him, must Inevitably be cast forth, and Wither. I answer'd, We are Guilty of Sin if we Say, the Pope is the Vine, for God alone is the True Vine, as it is Written, John 15 Ch. 1, 2, 6 Ch. The Branches that abide not in him, shall be Cast forth, & Wither. I proceeded likewise to give him an Idea of Sundry Truths, drawn out of the History of our Lord's Passion. To this he made no Reply. But afterwards, taking hold of my hand & Beard, he desir'd me to present him with the Gospells (of the New Testament). I found an Inclination to grant his Request, but (8)
an Holy Impulse mov'd me, first to try the Affection of his Mind, and then if Worthy, to bestow that Gift upon him; and this in the Event prevented my Complyance. For One of the Standers by made me a Signal by a Wink, and afterwards gave me to Understand, that he Wanted the Book only to destroy it, as he had in Confidence affirm'd to him; and therefore advis'd me not to bestow it. This Catechist departed to his Place of Abode in the City of Kerhukkadtei-pattu; but promis'd to revisit me. The next Day he return'd with Four Others in Company, to wit, Three Catechists, and a Private Christian, bringing with them Three Paper Manuscripts, Entitled, First, Second, and Third, Kandagam (or Kandam, that is, Divisions). (t)
A Dispute ensued in the Audience of Several People between These Five on the One Part, and Me, my Brother, Thavrimuttu, and Parenesumuttu on the Other. The Chief Catechist read aloud out of One of the Books, that We ought to render Divine Worship to the Mother of God. I ask'd him, Which of the Inspir'd Prophets, mov'd by the Holy Ghost, had left any Such thing upon Record. He reply'd, He could not tell: Our Priest, Tallpwapeddaga-Swami (One of the First Missionaries) (u)
has Expresly written thus. My Answer was, God has reveal'd by the Prophets all that shall Come to pass, from the Beginning to the End of the World. Now Such as write Any thing repugnant to Divine Revelation, must one day Give an Accompt thereof to God. I read to him also, Matthew 1 Ch. 18, v. 47, & 50, Behold thy Mother, &c. He further oppos'd, Saying, When the Mother of our Lord entred into the House of Elizabeth, and Visiting Saluted her, She undoubtedly spake the Word of Truth; We therefore have Good Reason to Worship her. I inquir'd, what that Word of Truth was; & he answer'd, Because He has regarded the Low Estate of his Hand-Maiden, behold, from henceforth All Generations shall Call me Blessed. I affirm'd the Truth of that Expression, so far as it denoted, that She was assuredly Blessed in a Very High Degree throughout all Ages; and Who denies this? We in like manner pronounce her thus Blessed. Also We find a Temporal Favour thus Exprest, Genesis 30 Ch. & 13 v. where Lah said, Happy am I, for the Daughters will Call me Blessed, &c. The People present asked, Must We not also besides God pay Adoration to the Angels, and Saints? I turn'd over to Revelations, 19 Ch. v. 10 v. & 22 Ch. v. 8, & 9 v. (Worship God) &c. 1 of Corinthians 1 Ch. v. 10. (That there be No Divisions amongst You) Reading an Explanation of the Texts. The People declar'd further, Saying; We are forbidden to Eat Flesh on Fridays, & Saturdays, as if Spiritual Damage would thereby Ensue to Our Souls. I shew'd them Mark 7 Ch. v. 15 v. & 20 v. (There is Nothing from Without a Man, that Entring into him, Can defile him, &c.)

1st of Corinthians, c.8, v8; But Meat commends us not to God, &c. 2d Romans, c.14, v.3. Let not him that Eateth, &c. and against a Carnal Opiniatry in Such Matters, James, 4th Intire. When I had thus Argued, the Catechist grew Asha-m'd, and fell into a Violent Passion; Saying, All the Readers of this Gospell are Excommunicate of the Pope, Since it ought to be Extant in the Three Languages only, Latin, Greek, & Hebrew. The Pope has pronounc'd that Person Excommunicated, who Translates it into any Other Tongue. I read to him Acts, c. 2, v. 1 to 18; and, after a Brief Explanation, I added; God, the Author of so Great Variety of Languages, has Comanded this Gospell to be publish'd to all Men; and Shall the Pope by his Menaces of Excommunication forbid the Generality to learne it's Sacred Truths? how these Agree together, Be Ye Your Selves the Judges. Being Destitute of an Argument to Oppose this, he Said; The Pope has Compos'd a Controversial Writing against these Heretics, if I had it here at Hand, I wou'd proceed farther in this Debate. and then Expres'd himself in very Contumelious Language. This mov'd me to a Warme Resentment, so that I reply'd, I have no Such Polemical Treatise to produce; Written against Your Tenets, Except the Numerous Paragraphs I have Cited out of y Writings of the Prophets, the Lord Jesus, and the Holy Apostles; these indeed make against You. and then I proceeded to Read Several Chapters unto him. Should I pretend to lay at Your Feet the whole Progress of this Disputation, it wou'd be Impossible for me to Transmit it all in Writing. However, I read to them the 1st of John, v. 4. Beloved, believe not Every Spirit, &c. and to Such as ask'd me about Images, I shew'd Acts, c 17, v 29. After this Manner the Catechist & the People maintain'd the Conference with Us from Morning to Night: and because they were Unable to prevaile in Any One Point against us, they Entertain'd a Great Veneration for Your Names. The Catechist now again requested of me the Book, he had before importun'd me to give him; and Since his Passion seem'd to be Allay'd, I presented him with the Theological Treatise I receiv'd From You. He accepted it; and Returning to Korhukkaotei-patti, (after Some Interval of Time, Committed it to the Flames, as an Heretical Book). After this Interview the Camp broke up from Pagani, and march'd towards Mangalam, (a Day's Journey North West from Ramanada-puram). Here I staid Eight Dayes. I have made Mention, above of a Small Treatise, given by me to the Catechist from Kirhakkarei, which I am told he presented to the Romish Priest there: Who, upon Sight of the Book, Said, It is Written by the Heretics; and threw it into the Fire. The Report hereof Creating me Much Sorrow, and Trouble of Mind, the Holy Spirit impress'd my Heart to think, It was much more Eligible to Serve the Priests of God, and instruct the People in the Gospell of Christ, than to Serve the Princes of this World any longer. Pursuant to this Resolution I went to my Superior Officer, and desir'd him to grant me my Dismission. He ask'd me, for what Reason I requested it? I told him, that I might repair to my Priests. This Officer is a Tulukken, (or Mahometan) My two Friends above mention'd, Thavrimuttu, and Parensesumuttu, promis'd me, they wou'd also both resort to Your Feet. I had still Fifteen Pardas of my Pay to receive of my Officer, whereof he retain'd Ten, and gave me only Five. Thavrimuttu likewise got his Discharge, but the Officer kept back Six Pardas.

(x)

(y)

(z)

This made him Say to me, What shall we do? if we must undergo the Loss of so much Money. I answer'd him, The World will tempt us: let us address our Prayers to God, Saying, Lead us not into Temptation. He reply'd, That is well said; but I have Nothing to live upon. I rejoin'd, We live not on Money alone, but on the Providence of God. In Tanshaur is a Street, call'd, Ramutta Palcam, (the Camp of the Horse-men) He was One of the Chiefest amongst them. I went afterwards with this Shan-rimuttu, and another Christian, Soldier by Name, to Tanshaur. When I arriv'd there, and understood You had Sent the Catechist Aaron with a Letter to me, with a Soul full of Joy, I read the Letter. To Preach the Name of Christ at Tanshaur, and Parts adjacent, God's Gratious Assistance, and Your Helping Hand, are Necessary. The Romish Priest at Kunenpatti has told my Younger Brother Tairiappen, who lives there; Thy Brother Rajanajakken is gone to Tranchenbar, has taken Books of the Heretics, and Embraced their Heresy; You belong not any more to our Church: and then declar'd to him the Sentence of Excommu-nication. This gave me Joy. What is now to be done? It is Assuredly your Duty to Strive, that the People here at Tanshaur may obtaine Eternal Life. Be pleas'd, for our Lord Christ his Sake, to Consider of the Proposal I make to You in much Hu-mility. Judge it Necessary, that Some Prudent Men be Selected here at Tanshaur, and Committed to the Care of Catechists; where also Two or Three of Your People, full of Spirit, Power, and Truth, might likewise reside, and Teach: but to this End a Church is Necessary, and Consequently Money. A Medium, which not only Men, but the Lord himself directs the Use of, Luke c. 16th v. 9 to v. 12th. Make to Your selves Friends of the Mammon of Unrighteousness. When by this Method a Considerable Number of People shall be drawn together, Your Foot might also vouchsafe us a Visit at Tanshaur. I have made Use of the Privilege of a Child to You, to Write according to my Capacity all that I know. Now, may it be done according to Your Will. Be pleas'd to favour me with the Knowledge thereof Soone by my Younger Bro-ther, that waits upon You herewith. I greatly desire to approach Your Foot, and receive Your Instructions in Person. Saruvesurenuk Istostiram. Thanks be to God.

NB. (All that is Circumscrib'd by the Parenthesis is added by Way of Explan-ation.

The 25th of January, this Rajanajakken, upon the Receipt of our Ans-wer, came to us with his Brother Thinappen, and the abovemention'd Servaikare Shanrimuttu, and Sandiar, a Soldier. He acquainted us, that Some Catechists, commission'd by the Romish Priest, had been with him; and desir'd him to go to their Priest: but he had Excus'd himself for Want of Money to bear the Expence of the Journey; which they before had promis'd him in Abundance; as also, that he Shou'd be One of the Chief Catechists; and more to the Same Effect. But when they cou'd bring him to no Resolution, they Ask'd him, To what Shabei, or Church, he belong'd? He made Answer, How many Shabei are there? They reply'd, Two, the Roman Church, and the Heretical Church. He proceeded, Who has said so? They, The Holy Pope, who has Excommunicated all Heretics. He then said, I belong to Neither of them; but to the Tiru-Shabei, or Holy Church, describ'd in the Catec-hisme. They answer'd, Nay, the Heretics reject the Mother of our Lord, and all the Saints. Rajanajakken thereupon form'd his Reply after the Manner of a Par-able thus, There was a Just King, who had no Respect of Persons, to Whom Two

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Brothers apply'd; The Eldest having a Just Cause, went directly to the King; the Younger, being in the Wrong, made Use of One of the King's Servants as an Advocate; but it avail'd not to his Justification. They reply'd, a Certain Heretical Priest dying, at the Instant of being Carried out to Interrment, Revived, and Cried out, I am Damn'd, because I have not been a Member of the True Church. (peradventure they have heard the Tale of the Professor that died at Paris in the Year, 1086) They added, (a) The Word of God will not admitt of a Translation into Other Tongues: the Greek Language is attended with Difficulties so great, that a Priest over desirous of Attaining it, Cou'd not possibly pronounce the Words, altho' he had Rasp'd his Teeth with a File to facilitate his Pronunciation. (this Expression is borrow'd from the Malabars, who use it in Derision of the Giremdan, or Bramanew Language). And when these (b) People saw that all their Endeavours were fruitless; they left him in Displeasure, Forewarning the People, that the Day of Judgement was at hand, Since Antichrist was already Come. Rajanajakken privately sent the Soldier abovementioned after them, to observe their farther Proceedings. They then said, Oh! that we cou'd poison this Heretic, or put him to Death any Way. The Green Wood will not burn amongst the Dry, unless you take away his Smoaking Firebrand. To kill the Cow that would (c) kill me, is No Sin. (thus the Malabars speak in a Proverbial Manner) &c.ª

Rajanajakken desir'd of Us in Writing some Account of the History of the Church; because the Adversaries objected, The Gospell in our Possession was not Intire, since it gives no Relation of the Deaths of the Apostles. He likewise desir'd to be inform'd of y Original of the Papacy, and the Reasons of our Separation. Requesting also a Refutation of the Romish Doctrines, as a Thing that might prove of Extraordinary Service to him. The Voluntary Intimation of this his Desire was the more Acceptable to Us, inasmuch as We had previously design'd to accommodate him with Instructions of this Kind. So we began for him a Collection of the Principal Historical Events relating to the Church of the New Testament; to wit, Decrees, Usages, & Festivals, Establish'd from Time to Time; The Reformation; the Propagation of the Gospell in the Indies, &c.ª; likewise the Periods in the Old Testament according to Chronology, which he in particular desir'd. Mr Kistemnacher, deceas'd, having for his private Exercise in the Malabarian Language, Enter'd upon the Translation of a Portugueze Book, Call'd Differença da Christendade, We revis'd it, and added a Supplement to Serve on the present Occasion. Rajanajakken also acquainted us, that for four Years past he had had in his House, and also Read, the Four Evangelists, and the Acts of the Apostles; as likewise the 100 Rules of Morality, Given by Mr Schultz in the Year, 1734, to a Romish Pandharam. (Contin: XXI, p. 497.) And Since that Point of Time he had Coveted our Acquaintance, tho' the Pandharam had describ'd Us as very Dangerous people to Converse with: For Instance, that we plac'd a Great Loafe, and a large Bowle of Rice Brandy, upon the Table at the Celebration of the Holy Communion.

Church History; & Refutation of the Papacy

Amongst many Others he propos'd to Us the following Questions: (1) Purgatory, Since it Stands in the Catechisme, he descended into Hell. (2) Matthew 13th vv. 32. When the Mustard Seed grows up, it becomes a Tree, &c.ª whereas it is but a Small Herb. (3) In y Next Verse, Why it is Said, A Woman took Leaven (4) Occasionally Hearing, that Christ was not Born in Parangi Skirmei, that is, the Franks Country, (Europe) but in their Country, (Asia) and after the Manner of Other Children's Entrance into the World: He declar'd, They had made him believe, that upon Maria's Prayers in the Stable at Bethlehem, the Child Jesus had descended into her hands. (5) How many Languages we understood? Because in that Country they held us to be Illiterate.

Several Questions

Now, Since by the Means of this Man, without any Designe, or Address on our Part, a Favourable Opportunity presents it Self of Publishing the Gospel in the City of Tanshaur, & Places adjoining, as well amongst the Heathens, as Roman Catholicks; We can not in Point of Conscience Neglect it; since by the Divine Blessing it may issue in the Salvation of a Great many Souls. However, the Importance of the Work has occasion'd near a Year's Delay: in the Interim he frequently visits, and Corresponds with Us, and addicts himself to the Reading of our Books with much Diligence. But not to Err thro' Want of Circumspection, We Sent our Catechist Aaron in the Month of September, last Year to Tanshaur, Chiefly to inform Us of the Circumstances of this Rajanajakken; and he brought us back a Good Character of his Virtue & Behaviour. Perceiving therefore many Ways a Divine Direction, We consider'd no longer; but appointed this Man a Catechist in the District of Tanshaur. And because he can not well Execute the Duty of his Function without an Assistant, more Especially in Regard to the Great Distance of the Place, We deputed at the Same time his Brother Shinappen, who can Read and Write, in that Quality; yet at first only for Some Months on a Triah. We deliver'd him the like Instructions to those given to Sattianaden above mention'd; and to the former Sixteen added the Three following Articles. } Rajanajakken appointed a Catechist in Country.

17) If any Person of the Romish Communion shou'd come, and offer Voluntarily to embrace our Profession in Matters of Religion, he shall allot the Party so Coming a proper Interval of Time for Serious Consideration: and then Communicate to Us by Letter the Reasons of the said Catechumen's Desire to depart from the Romish to the Reformed System of Faith. And Such a Cautious Proceeding may Serve to Screen the said Assistant, in Case any One under Such an Umbrage shou'd plot to do him an Injury. } his Instructions.

18) If he shou'd meet with proper Subjects, fit for Catechists, or other Service, he shall promise them Nothing beforehand: but give us Timely Notice, and take our Opinion therein.

19) It shall be Sufficient for him, or his Brother, to attend us Once a Month. } and Expedition.

Just as they were on the Point of returning home, they desir'd us to Strengthen them with Some Pious Motives of Encouragement; because they knew not how Sore Trials they might Conflict with. We recommended them in particular to Matt. 10:16. 22.-28-33. & Chap: 28. 18-20. Rajanajakken said, I will say to the Adversaries, If a Man shou'd shoot fly to the Maniakkaren for Refuge, and Another throw a Stone at him, and hit the Maniakkaren, Wou'd he not Come in Trouble? Jesus is the Refuge I lay hold of, &c. Mean While they requested our Prayers. So we dispatch'd them in Peace, on the 2d of February, after they had receiv'd the Sacrament, at their own Desire, the Day before Sexagesima Sunday.

Sermons in the Malabarian Language being requested of Us from Paleacate, and Columbo, and We not being at Leisure to transcribe Intire Sermons, or Even to dictate them again from our Pencil Work to be Copied by Others, We found it Expedient, to order our Malabarian Schoolmasters, and Some of the most Expert Scholars, to take the Sermons in the Church down in Writing, Word for Word, as practic'd in the Academy at Halle. In this Way also, the Catechists in the Country may be supply'd with Something proper for their Use on Sundays, and Holidays: nay, even the Catechists here in Future may Serve themselves of this Advantage, when they are to make a public Proposition before the Congregation. (Conf. Cent. XX. Preface S. H. Baldeus. p. 400) (d) } Copies of Sermons.

The 27th of January, Sattianaden's Father, with Some Other Roman Catholic Christians, came hither to Confer with us; and See the Manner of our Regulation. He told us, The Roman Catechist had read a Copy of Verses to him, in which } Sattianaden's Father.

their Religion is Resembled to the Ocean; but Our Mission to a little Well.

(e) Other Romanists woa'd also have Entered into Satyrical Discourses with him; but the Catechist bid him go his Wayes (at such time their Usual Compliment is, Ti! po. Tie! get you Gone. q. d. [illegible], apage, Esai. 30. 22. and po from poradu to go. Roeswig.)

The 28th of January, A Servant of our European Mission, Jeng Sievertson by Name, wrote to us from Nagapadtnam, (whither he had been Sent on some particular Business) in the following Termes. I have distributed at Naur all the

(f) = Morish Books, (these are Dialogues between a Mahometan and a Christian, Printed at the latter End of last Year in the Malabarian Tongue) for they were Exceedingly Desirous to have them: My Design indeed was to reserve Two of these Treatises for this Place; but they would not suffer me to be at Quiet, till I had given them all Away. Whether, at my Returne, I shall find them so highly Delighted with these Books, Time only can determine. I found at Naur Abundance of People, Assembled to their

(g) = Chanderi, as they call it, or rather Canduri, a Danish Word, Importing as much as a Joyful Festival, or Memorial, Celebrated to the Honour of Kader Shahhab, a Saint that lies Interr'd there. (in Arabic such a Solemnity is Stil'd. U'rus, a Wedding) Many of these People were on Horseback, and others mounted on Oxen, on which they also ride: They had likewise Six Elephants, and Four Camels, in their Company. We had given this Sievertson Severab Small German Treatises to distribute amongst the Europeans at Nagapadtnam. Whereupon a Bohemian wrote to One of us, 31st of January, thus. I am rejoyc'd at Your Dear Letter, and at the Inclos'd Sermons of Mr Frankl. Such a Concourse of People, desirous to read them, apply'd to me, that I cou'd hardly preserve One, or Two, for my Private Use. That the Germans, residing here, might not Labour under too Great a Scarcity of Spiritual Books, we sent a Second Supply, the 4th of February, of about Sixty Small Treatises of diverse Kinds, as also a Bible, a New Testament, an Arnd's Christianity, a Prayer Book, a Psalme Book, &c.

German Treatises

The 2 of February, Mr Van Cloon, Governour of Nagapadtnam, sent us a very Civil Letter by a Young Man; wherein he requested the Favour of Us to instruct the Bearer in the Portugueze Tongue, and the Fundamental Doctrines of Christianity.

Scholar from Nagapadtnam

The 8th of February, Twelve Persons were Receiv'd into the Christian Church by the Initiatory Ordinance of Holy Baptisme: these the Catechist Sattianaden had prepar'd in a good Degree in the Country; and then Conducted them hither for their more perfect Instruction. This Catechist now Stays here to attend our Entrance upon the Method of Preparation of Catechumens, and also assists in the Catechization, to the End he may farther Improve in the Knowledge, and Manner of Teaching. and after Baptisme is administred, he returns with the People into the Country. Amongst other Matters, he told us in Conversation, that the Mahometan Leyay of that place, had thus express'd himself to him. If Ye think to be Sav'd by the Sprinkling of a little Water in Baptisme; then We, who wash and Bath our Selves daily, must needs have better Pretensions to Salvation than Ye. &c. The Catechist upon this enquir'd of him, Whether None cou'd be Sav'd, unless they receiv'd Circumcision? and he affirming in the Negative, No; the Catechist immediately reply'd, Then all Your Women are damn'd. which put him to Shame & Confusion.

Baptisme.

The 30th of February, Came a Letter from our Catechist Rajanajakken, from Tanshaur, of the following Contents. = Since my Taking leave of You, I am arriv'd at Tanshaur. Before my Arrival, Even whilst I was with You at Tranckenbar, N. the Catechist at Tanshaur, gave Notice to the Priest in Elakurichi, that Rajanajakken, his Brother, Shanrimuttu, and Sandiar, these Four, were gone to the Heretical Priest at Tranckenbar. Thereupon the Priest, Summoning his Catechists to attend him, dispatch'd them to Tanshaur with Directions, to assemble Some of the Elders of the Eighteen Villages, and Some of the Better, as well as of the Inferior, Rank of People together, and

Letter from Tanshaur

Conduct them to the Priest: and if Any shou'd make a Difficulty of Coming, they shou'd give him Some Victuals to induce him to Compliance. Accordingly the Catechists, being Come to Tanshaur, Call'd the People together, and led them away to Elahyrieshi. Where the Priest acquainted them, that Rajanajakken was turn'd Heretic; and ask'd them, if they thought that Right? They reply'd, What wou'd You have us to do in it? The Priest made Answer, if Rajanajakken won'd come to me, I wou'd give him a Fitting Reception; but Since he abstains from so Doing, I leave him to Your Discretion. One of them Saying, I will knock this Rajanajakken down. the Priest reply'd, But if you shou'd Chance to kill him, it will raise up an Evil Report against us. (Non Credendo Credite. Believe it if you Can) After this Intercourse, the People return'd to Tanshaur; and at the Instigation of the Catechist, N. Several of the Inhabitants out of these Eighteen Villages assembled, and went in a Body to Sinneien-paleam, the Village wherein I live, and offer'd many Insults to my Parents, as also to demolish my House. But Some of Every Rank amongst the Inhabitants of Sinneien-paleam prevented their Carrying their Outrage to Such an Height, and this happen'd on the precise Day of my Departure from Tranchenbar. Being thus frustrated of their Design to pull down my House, they declar'd me as a Person Outlaw'd from his Kindred; and forbade all Persons of my Family to converse with me. And now I am Come to Tanshaur, a Great Many abuse and Affront me; and I am the Daily Object of their Indignation: Yea, Even the Heathens are terrify'd from Speaking to me. and this affects my Parents with a very Sensible Grief. This I held it my Duty to inform You of; and Your Desireable Advice is humbly requested therein. Sarunesurenuk Istotiram, Thanks be to God.

We dispatch'd the Messenger, that brought this Letter, with an Answer to Rajanajakken, y 12th of February, wherein we Notify'd to him, besides other Matters, that we had already Written to the Romish Missionary, on the 7th of February, in his Behalf; beseeching him to restrain his Catechists from doing him Harme, or procuring his Hinderance. We had also Communicated to the said Missionary the Instructions given to Rajanajakken, Agreeable whereunto, if he behav'd himself in the Administration of his Office, No Body cou'd have Just Reason to complaine of his Conduct: He shou'd in Future give Us a Circumstantial Account of all Events, that shou'd befall him, without Addition, or Fiction: We wou'd assist him to the Best of our Abilities with our Prayers, and Advice: He shou'd not Act precipitately in any Affaire, but always first recommend it in Prayers to God, and pass it under due Reflection: and we wou'd take Never to be Over Urgent upon him: Now that Many were incens'd against him, he shou'd not Enter into Disputations, but suffer Matters to subside for a While: He shou'd daily Importune the Divine Majesty to grant him the Spirit of Meekness, Humility, and Moderation; Since a Spirit of Violence and Persecution was not the Spirit of Christ, but of Antichrist: and because so Many Eyes were upon him, he ought to take the more Singular Care to lead a Life Worthy of the Profession of being a Servant of Our Lord Jesus Christ.

On the 14th of February, Our Catechist in the Country, Sattianaden, visited us; Desiring Farther Instructions in Matters, partly Ritual, partly Historical. He inform'd us also, that Rajoppen, a Roman Catholic Christian, living in his Neighbourhood, had call'd him Hastily to Baptize his Young Child: that he had gone at the Other's Request, Taking Persons of our Congregation, that liv'd near at hand, for God Father, & God Mother; and so administred Baptisme. In the Number of the Persons Baptiz'd here on y 8th of February were Two of this Roman Catholic's Sons, One Nine, the Other Six, Years of Age: both of them being not only without Baptisme, but also without Instruction in Christianity. Their Mother is Still a Heathen; but has promis'd to repair hither to be Instructed, and Baptiz'd, in the Christian—

Sattianaden desires Instructions

Tanshaur Missions } Faith. Such like Examples are Frequent in the Country of Tanshaur; all the Religion in the Maine wears but a Cloudy, Unpromising, Aspect there: notwithstanding the Popish Mission has already been of long Continuance in those Parts. Whereas, the Flourishing Estate of Christianity in the Madurean Realme is highly Extoll'd, and therefore must be in a Preferable Condition.

Tanshaurian Horsemen. } On the 15th of February, Ten Tanshaurian Horsemen, Natives of Padtanigot, and of the Mahometan Religion, came hither to Tranckenbar, to inspect into our Institution, and Confer with us. They Quarter'd in Tirukadhaur, not far from the City: and One of Us, some days ago Traveling that Way, Occasionally convers'd with these Horsemen; and this now induc'd them to come in to the City on their present Errand. They promis'd to give Intelligence of our Regulation to their Colonell, the Pillasirasa, Brother to the Queen of Tanshaur. We wish, the People of this Country may discerne more & more, that the Day of their Gratious Visitation is at hand.

Letter from Nagapadtnam } The Same day We receiv'd a Letter from the Consistory of the Church at Nagapadtnam, in which they address us, amongst other Articles, in the following Words: We have seen, and perus'd the Sermons, Sent by Mr Dall to the Portugueze Reader at Palliacatta; and have given them to be Used in the Service of the Church there. We have also requested the Opinion of the Council at Batavia, and ask'd Permission, that the Out Church — may be assign'd to the Missionary of Madras for Divine Service, when he comes to Palliacatta: Because, We believe, that by Such a Medium the Roman Catholicks will soon be oblig'd to pack up their Trinkets, and be gone. As soon as we receive an Answer on this head, We shall let You know it; and do Assure You, even as We have declar'd to Your Reader, that in all these Measures we intend the Expulsion of the Erroneous Papists from thence, and the Opening the Door of the Gospell there to the Salvation of the Inhabitants.

Letter from Tanshaur } The 18th of February, We receiv'd again Some Letters from Tanshaur; in which the Catechist Rajanajakken, amongst other Matters, writes, as follows. Five or Six daies ago Some Persons Sent from Elakurloshi, have incessantly press'd me to go thither with them; but upon my Obstinate Refusal, they departed; and have acquainted the Priest, that I will not Come. From hence they have rais'd an Alarme, as Great as if Two Princes were ingag'd in War. For they have Sent Letters from Elakurloshi to Tanshaur, Magadewipadtnam, Pattukodtei, Arantangi, (written by Mr La Croze, Arandengi-codtei) (h) Tirukuttupalli (ibid: Tirucatupali) and Tirudschinapalli; (i) dispersing throughout these Great Cities, and Parts adjacent, the following Legend; The Pope at Rome had Twelve Disciples, One of them prov'd a Traytor to the Holy Father, like Perfidious Judas, & defil'd a Virgin.

Therefore the Holy Father has excommunicated him, and depriv'd him of his
Office: and He is become a Heretic, and puts the Whole World into Confusion. He
lies under the Sentence of Malediction, and Damnation. This Heresy has reach'd
this Country, and infected Young Rajanajakken; as You all must know. If
therefore Rajanajakken comes amongst You, Expell him with Stripes: Since if
Any of You shou'd read his Books, or receive his Doctrine, Confusion & Heresy
wou'd be his Lot. To this Import they have Written. I have not attempted as
Yet, to perswade Any Roman Catholic to Embrace Our Religion. They themselves
have Sufficiently publish'd Your Names, and Stirr'd up Commotions through-
-out Tanshaur, Tirudschinapalli, and the Maravar Country. Where-ever
any Christians reside, their whole Talk runs upon this Topic only. Many of
their Catechists lie in Wait to destroy me; and a Letter full of Falsities aga-
-inst me has been Written to Magadewipadtnam, wherein they Ridiculously
assert, that I go about Every where, and Give Out, that I will Severely Lash the
Romish Priests and Catechists with a Scourge. Such a Report has mov'd both
Catechists and Private Christians to Indignation against me, so that they are gone
with a Complaint to my Father's Brother Kallunaikken, an Inhabitant at that
Place; and He has laid his Commands upon me by Letter to attend upon him. I go
therefore to Magadewipadtnam, not Knowing what Reception I shall meet wi-
-th there; In Case I shou'd lose my Life by any Intrieques of my Enemies, I beg
You to take Care of my Parents, Brother, and Wife: and I have Reason to write
in this Manner from the Usage occurring here. Tho' the Event will be, as plea-
-ses God, and not as I fear, and they hope. Thawrimuttu is at this Juncture of
Excellent Use to me; for when they Come, and Cavill with me, he Stands by
me as a Good Second: it is highly Necessary, that he shou'd Continue with me
to my Assistance, till this Trouble is brought to a Conclusion. Sandiar has
no Heart. They intend to address a Letter to my Father's Brother Kallunaik-
-ken, who is a Man of Considerable Power, &c.

Pursuant to his Desire, We sent a Messenger to Kallunaikken, his Fa-
-ther's Brother, at Magadewipadtnam, Or Madewipadtna, a New built City,
the Residence of the King of Tanshaur's Younger Brother, Commonly Call'd the (k)
Little King, lying South, towards the Sea Coast, almost at the Same Distance
as Tanshaur from Tranckenbar) This Kallunaikken profess'd the Roman Cath-
-olic Religion: and We by our Messenger acquainted him with the True State
of the Case, and also with the Reasons why Rajanajakken was Expos'd to So mu-
-ch Hatred, and Persecution; Desiring him therefore in Justice to take his Part.
This Messenger was dispatch'd from hence on the 20th of February, and took with
him an Answer to Rajanajakken's Letter; wherein We communicated to him our
Conjecture concerning the Person, said to have been Guilty of Treachery towards
the Pope, and afterwards to have Committed a Rape upon a Virgin. To wit, We
deem'd it to be the Calumny formerly dispers'd abroad against Doctor Luther:
as if the Reason of his Falling from the Romish Church was only to Enjoy the Con-
-versation of a Wife. We therefore inform'd him, that Doctor Luther, in the Year
1517, began to Preach in Opposition to the Papacy; and Eight Years after, in
Year 1525, Entred into the Lawful State of Matrimony, as Warranted by the
Divine Institution. At which Time Luther was Fourty Two Years of Age,
and as he had liv'd Unmarried to So long a Period in Life, in all Probability

might

Year & Book
which he
earns.

might have pass'd the Remainder of his Dayes in Celibacy: but Whereas the Popes had interdicted Priests Marriages, Contrary to God's Ordinance, therefore Luther had married, by his own Example, to Vindicate the Divine Appointment, and Invalidate the Popes Injunction.

Baptisme, & Confirmation of Marriages

On the 22d of February, being the Sunday Stiled Reminiscere, Eleven Adult Catechumens were Baptiz'd in Our Church, after having been privately Instructed an Hour in a Day, for the Space of four Weeks past. Amongst these were three Couple of Married People, whose Marriages, after Reception of Holy Baptism, were Confirm'd by Prayer, and the Word of God. Two of the Men had before lived in the State of Polygamy, One having Three Wives at Once, and the Other Two: The First kept the Eldest, and the Last the Youngest, of their respective Wives. It can not be Establish'd, as an Unalterable Rule in all Such Cases, that the Husband shall be Oblig'd to retaine the First Wife, Since should We peremptorily insist upon it, Contrary to the Parties Inclination, Such Marriages would run a Great Risque of proving Unhappy. Concerning the Person abovemention'd, His First Wife had not Cohabited with him for Some Years before; and during that Recess he had taken Another. The Former came to Us last Year, in Order to Embrace the Christian Religion; Declaring, She would in Future live Apart, and have no farther Commerce with her Husband. Some time after came the Man also, with his Second Wife, to Espouse our Faith; and gave us an Account of the Cause that induc'd him to marry a Second, whilst the First Wife was Alive: Begging, that he might be Allow'd to live with his last Espoused, as having Three Children by her. In the mean While, Some Months Elaps'd during their Preparation; and when the Time for Solemnizing their Baptisme came, We again demanded of the First Wife, Whether She determin'd to adhere to her former Resolution, and was Contented, that the Man should in Future acknowledge the last Only in Quality of his Wife? and She Persisting in her former Declaration, We confirm'd the Marriage with the Last, then Actually Cohabiting with him. On the Contrary, if We had pronounc'd Definitively against the last Marriage, and Enjoin'd a Separation, the Consequences were to be Apprehended.

An Old Man Baptiz'd

The 3d of March, Our Sattianaden brought us the News out of the Country, that he on the precedent Thursday Night had administred the Sacrament of Baptisme upon an Old Man, lying upon his Death Bed; who formerly, in the Time of his Health, had attended our Catechist, and Signify'd his Desire to become a Christian, but was hindred by his Sons from Accomplishing his Purpose. Being therefore aforehand Something Initiated into the Elements of the Christian Doctrines, he Sent his Younger Son to Sattianaden, Requesting him to Come, and Confer the Sacred Ordinance of Baptisme upon him; which our Catechist perform'd, after Some few pertinent Questions, Introductory thereunto, being Answer'd to Satisfaction.

Letter from Madumpadtnam:

The 4th of March came a Letter from Rajanajakkenar of the following Contents, Before I went to Madumpadtnam, Your Catechists had waited upon Kallunaikken, with the following Untruths. Behold, thy Brother's Son will be Utterly lost; for he has Associated himself with the Heretics, and Receiv'd from them four or five hundred Pardas, and out of Mere Covetousness after Such Filthy Lucre has taken upon him to teach their Heretical Doctrines. This Accusation has greatly incens'd my Father's Brother against me. And when I attended upon him, he ask'd me in the Presence of my Grand Mother, and his Two Brothers, What were the Doctrines I taught?

I inform'd

I inform'd them to the Best of my Capacity; and laid before them the Book of the Divine Law: which they Vouchsaf'd to Read. and thus We pass'd four Daies together in Discourse, and Disputation: God making Use of this as a Medium to soften their Hearts. For when Tairianada-Swammi, (the Missionary) and his Catechists, had put all into an Uproar against me, and I was Unsteady and Fugitive, like a Drop of Water upon the Leaf of the Flower Tamarei, (Contin. XXII, p. 865, 994) Nymphaa Lutea, Yellow Sea-Flower, in Forme resembling the Paonie) then Kallunaikken embrac'd the Law of God, to my exceeding Comfort, and Confirmation. The Catechists from Elakurichi excite in the Christians Minds an Intense Hatred against me; Giving Out, that the Holy Pope at Rome had Twelve Disciples; and One of them, Lutherus by Name, not having Virtue Sufficient to continue in a State of Celibacy, debauch'd a Virgin, and made his Escape by Flight to the King of Denmarke, to whom the Pope was Ill-acceptable. This was the Motive of Luther's Teaching Erroneous Doctrines, and therefore Dying, after his Interriment he rose again, and proclaim'd to the By Standers, Because I have taught many Errors, I am Justly Condemn'd to Hell: Be it therefore a Warning to You, to remaine in the Bosom of the Roman Catholic Church. Rajanajakken now publishes Luther's Doctrine. By Such like Fictions they Seduce the People, nay, Even the Heathens; So that if I come in Sight, they look upon me as a Dangerous Enemy. All the People assembled together One Day, and invited me to be Present amongst them, but with an Ill Intention, insomuch that my Father's Brother won'd not permitt me to go. The next Day they Assembled againe, and Unanimously Assur'd me, I shou'd Suffer no Harme: the Four Catechists were also in the Company. One of these Struck the Ground with his Hand in a passionate Manner, and Swearing by the Lord Jesus Christ, said, Heretics can not be Sav'd, Hell is their Portion; and if I utter an Untruth, may Thunder strike me Dead. This put the People into a Consternation. I read to them the Dissertation Entitled (Differença du Christandade) and they made not a Word of Answer. Then Kallunaikken open'd his Mouth, and Said, You have lost the Cause. Being fill'd with Shame they belch'd out Injurious Language, which had like to End in Blows; had not I and Some Others in Concert join'd to appease them. They went away Grumbling, and Since make Mischieveous Work. The Small Presents You sent have been deliver'd by Kallunaikken to Anna-Shahhib, (Son to Tukkojirasa, the King's Brother.) We acquainted him with Your Names, and Condition, and he was highly pleas'd therewith. Acknowledg'd herein be the Grace of God, and not the Power of Man. This has Impress'd the Papists Minds with Fear. Kallunaikken is Retain'd in the Service of Anna-Shahhib, and has obtain'd Leave to Visit You, under the Name of his Priest, at Tranckenbar. I have been at Tanshaur againe, and Now am upon the Road to You, Accompanied by Kallunaikken, his Brother, and Three Heathen Soldiers. Saruwesurenukh istostiram. :.

(c)

he was at riance with he Pope.

They arriv'd that Afternoone, and told us by Word of Mouth the Fact of the above written Relation more Circumstantially: Amongst other particulars they affirm'd, that the Romish Catechists sought to render us Suspected by the People on the Score of our Introducing the Parangi-Swedam, the Franks Law, and Consequently Such, as Submitted thereto, wou'd be Expell'd their Tribes. The Brother of Kallunaikken shew'd a Great Desire to receive the Sacrament; and Kallunaikken himself Sued for the Same Favour by Rajanajakken. But Rajanajakken in private acquainted Us, that his Uncle Kallunaikken for a Great While past had Seldom, if Ever, repair'd to the Priests in his own Countrey; because he had Two Wives at Once, and Otherwise was No very Good Man. We therefore Judg'd it more proper at present, to Instruct him in the Duties of Repentance and Conversion to God: and Sought to Weane him from the Thought of desiring to receive the Sacrament. Neither did we at this Juncture admitt his Brother, altho his Pretensions Seem'd better Grounded,

Since

Since it was Expedient to give him Time to make better Proof of his Sincerity, and Affection to our Religion. Some of the Romish Persuasion in the Country were of Opinion, that We presently took Such People into Communion with our Church, & Admitted them to the Sacrament, without previously Examining into their Qualifications: but this Instance may Satisfie them to the Contrary. It sufficiently answer'd Our present Purpose, that Kallunaikken's Mind was pacify'd; so that our Catechist Rajanajakken had Nothing more to fear from his Impetuous Temper. And this was the Only Favour we requested of him during his Abode with Us. Neither was this Unnecessary, since Kallunaikken was by Nature a Wild Esau, and moreover had been provok'd against his Nephew by the Subtilty of the Roman Catholics. He desir'd us immediately to Baptize the Three Soldiers he had with him, as mention'd in Rajanajakken's Letter, who were indeed so far already Instructed, as to be Able to give pertinent Answers to the Questions, Dost thou Renounce the Devil, &c? But We Explain'd the Prærequisites of Admission to Baptisme, and directed Rajanajakken to Instruct them Yet more perfectly: and so dispatch'd them the Eight of March.

A Present of Books

The 5th of March, the Governeur of Nagapadtnam sent us a Present of Several Books, which he had purchas'd there at an Auction.

The 11th of the Same Month, Our Ship, Call'd the Guldenlew, return'd back from Adshim. We had Sent Some Malabarian Books, with Orders to distribute them there, as before related in Last Year's Diary, in the Article of the 24th of September. But Those to whose Care they were Entrusted, did not think proper to bestow them upon Any Body, Unless of their particular Acquaintance, lest they shou'd come into Trouble by the Mahometan Magistrate there. Two Priests with a few Romish Christians live in this Place, but they dare not attempt the Conversion of Any to the Christian Faith. On the Other-hand the Christians rather Espouse Mahometanism. The Priest, who shou'd have been Sent in Fetters to Goa, on Account of his Misbehaviour with Women and Wine, still abides there, and is Supported by Almes, having Embrac'd the Mahometan Law. The Same is Reported from Bengal by Mr Briercliffe, an English Minister. 21st of December, 1715. Propagation of the Gospel in the East Indies. 7th. p. 187.

(m) Lettres Edifiantes Tom. II. p. 68.

(n) Contin. XVII p. 184.

Matrimony.

An Affair of much Perplexity embarras'd us, Arising from a Marriage of Jandappen, a Newly Baptiz'd Christian. In the Time of his Profession of Heathenisme he had taken Two Own Sisters for his Wives, both at the Same time living; Uttukadtab, the Younger, came to us, with Two Children, the 4th of March, 1727; She then living Separate from her Husband. On the 4th of May, Came also Jandappen, with the Elder Wife. We had before Signified to him, and Uttukadtab, that they cou'd no longer Lawfully live together in the State of Matrimony. Besides, She had no Inclination to continue in Such a Condition with him; and therefore Constantly refus'd to acknowledge him in that Quality: altho he rather Chose to relinquish the Eldest. But the Right being Vested in the Elder, We Summon'd them together, and declar'd in the Presence of Sundry Witnesses, that Jandappen in Future ought to have no farther Matrimonial Commerce with Uttukadtab; but publickly own Muttai, the Eldest, in Quality of Wife. Some Months after this, Jandappen and Uttukadtab privately agreed together, Unknown to us, and jointly presented their Desires to be Confirm'd together by Marriage. At this Juncture interpos'd another Incident; Kalien, a Heathen, Sacristan, or Grave Digger, came from Adaleiur, (South from Tranckenbar) and petition'd us to deliver Uttukadtab to him; as having formerly purchas'd her with Mony for his Wife: but her Relations had Shortly after Clandestinely taken her away, and Convey'd her to Tranckenbar; He hitherto having been Ignorant of the Place of her Abode. True indeed it was, Kalien had taken

her

her to Wife; and her Relations had Caus'd her to Elope, and Secretly withdrew with her to Tranckenbar. Againe, Sandappen, after her Arrival here, had used her as a Concubine; Muttai, his Wife, her Eldest Sister, being then Continually afflicted with a Chronical Indisposition; and three Children had been the Fruits of this Concubinage. After throughly Examining into the Merits of the Case, We came to a Final Conclusion, that neither Kalien, nor Sandappen, had a Legal Right to Ulluhadal for a Wife; and therefore by this present Declaration She should be Divorc'd from them Both.

From Kalien, because his first Wife is Still alive, by whom he had only Daughters; and therefore married Ulluhadal, to bring him Sons, as he affirms, to whom he might transmitt his Sexton's Office. 2dly, Ulluhadal, at the Time of Kalien's taking her, had been a Wife above Ten Years, and brought forth Three Children, to Another Husband: and that this Marriage of So many Years Continuance should be Unknown to him, is Scarce Credible; neither does he produce Proof to Verifie Such his Ignorance. 3dly, Ulluhadal, now living under Christian Jurisdiction, and Protection, ought not to Cohabit with Kalien againe, whilst his First Wife is Yet alive. 4thly tho' Kalien affirm'd, He had left his First Wife Some time Since with her own Consent, yet we could not in Reason give him Credit therein: and Supposing it True, We could by no Meanes favour Such a Divorce, Executed in all Likelyhood for very Trifling Motives, according to the Custom of the Heathens; and this Race of Sacristans, or Buryers of the Dead, are particularly prone to this Practice: Neither ought the Wife, being Bound to her Husband by the Law, Consent to Such a Separation, whilst he Cohabits not with any other Woman, and if She has not any Egregious Equivalent Reason. 5thly, He is Still a Heathen; and lives far Remote from the Company's Jurisdiction. And altho' He pretends to Embrace the Christian Religion, Yet We can put no Confidence in Such a Pretension, Since his Office of Burial of the Dead is so Invincible an Obstruction. An Instance whereof We plainly See in Tranchenbar, where the Heathen Buryer of the Dead, and his Family, forbear to profess Christianity for this very Reason alone; as knowing aforehand, they shall infallibly lose So Profitable an Employment: for these Sacristans are Oblig'd Yearly to assist in Certain Ceremonious Parts of Worship to the Pagods, Inconsistent with the Duty of a Christian, Yet indispensably annex'd to that Function. 6thly, In Respect to the Mony, he pretends to have given for Ulluhadal, He may accommodate that Matter with her Friends: or if they refuse to make him Satisfaction, He may address himself to the Magistrate for due Reparation. Neither may Sandappen any longer retaine Ulluhadal for his Wife; but must in Future acknowledge Muttai for his First, and Only Rightfull Wife: for 1stly God has forbidden, Levit. XVIII. v. 18. as Commonly Explained by Divines, a Man to marry his Wife's Sister, Cown Sister, as v. 17. Daughter) whilst his Wife is Yet alive. Now Ulluhadal is Muttai's Own Younger Sister. 2dly, He married not Ulluhadal according to the Customs, and Usuall Rites, observ'd in that Country; She never being Solemnly divorc'd from Kalien by the Sentence of the Arbiters, before proper Witnesses, and in the Presence of her Relations. Besides, We have heard, this Ulluhadal, Antecedent to her Marriage with Kalien, had formerly an Husband; from whom, as Report goes, She was publicly Divorc'd agreeable to the Constitutions of this Country. 3dly, She has likewise, now a Year Since, at the Time of her Espousing Christianity, declar'd her Self Free from Sandappen. And afterwards, when Sandappen and Muttai came, this Case was finally determin'd, that Ulluhadal should no more have any Conjugal Intercourse with Sandappen.

In this Manner We decided this Confus'd and Intricate Affair: and now it is Incumbent upon Us, to provide Ulluhadtal, who is Yet Middle Aged, a Husband in our Congregation, to whom She may be Lawfully Married according to the Christian Forme.

But Sandappen was too Resolutely Bent to keep Ulluhadtal, for us to Induce him at present to accept Muttai, as his Sole lawful Wife; and yet he durst not presume to intermedle with the Other. And so the Case stood in Suspense till the Month of August, when Muttai Mother was also baptiz'd, in Company of those Mention'd on the 15th of August. And in the mean Time Sandappen's Obstinacy was so dissipated with Sickness, and Other Intervening Troubles, that he came of his own Accord, and Voluntarily offer'd to receive Muttai, and be Confirm'd in Matrimony with her: which was publicly perform'd, according to the Usuab Rites, on the Said 15th of August.

Visit from Tirudschinapalli

The 12th of March came a Person from Tirudschinapalli, to observe our Institution; being led by the Report he had heard of the Priests at Tranckenbar.

Letter from Madewipadtnam

The 18th of the Same Month, We receiv'd the following Letter from Rajanajakken at Madawipadtnam. = Since my being Dispatch'd from You, I have deliver-ed the Letter You gave me to the Awalutar Sancrosi; He receiv'd it with great Respect; and made a particular Inquiry into all Circumstances, in which I resolv'd him. He ask'd, Of what Tribe are these Priests, I answer'd, Germans. The Small Bound Book of White Paper You sent him, He left at Home; but took the little Treatise of the Method to obtaine Eternal Salvation with him to the Guard House; where he made Mention of Your Names to a Soldier. I shew'd them a New Testament I had about me, and ask'd, May I obtain Permission to read Some Part of this to You? and when the Awalutar gave me Leave, I read Matth. V & VI; and Explain'd the Meaning: They heard it with great Reverence. The Awalutar has already ask'd Leave to go to Tranckenbar, to Visit You: but has not perus'd the Letter I brought him; for he Said, Shou'd I read the Letter, and be afterwards oblig'd to defer my Visit to the Priests for two or three daies, I shall Conceive my Self to lie under the Pressure of an Obligation; therefore, as soon as I have perus'd it's Contents, I will fasten the Letter upon my Head, and immediately address my Self to wait upon the Fathers at Tranckenbar. This Sancrosi has a great many Officers, and Three hundred Soldiers, under his Command; and has now Spent three Dayes in giving them their Pay: He is a Person of great Eminencie, and yet will not travell on Horseback but a Foot, to Express the high Value he sets upon Priests. The little King holds him in as great a Degree of Affection, as if he were his Own Son. Praised be the Di-vine Mercy, that we Enjoy the Favour of Such a Man. He sends You a Present of the Fruit Pla, Cin Portuguese, Jaca. He is very Charitable; for he Eats not untill he has Reliev'd the Poor with Part of his Provisions: and if no Poor are at Hand, he throws Some of the Rice, as a Oblation into the Fire, before he presumes to Eat. The Bearers of this Letter are my Mother and my Father's Sister, who Extremely desire to Receive the Sacrament at your Hands. Jaruwesurennukk istestirain.

These Women inform'd us, that the Romish Catechists had frequently attempted to deterr them from Listening to Us in Matters of Religion; for altho We affected much Piety in our Words, and Writings, yet the pleasant Fruit we presented, inclos'd a Deadly Prickle. (a Secret Poison lurk'd therein.) The Patriarchs had Seen God; but such Visible Manifestations Ceasing, they now Reverene'd him in Images; &c.

The 20th of March, Another Letter came to hand from Rajanajakken,

in the following Termes; = The Awalutar Sancrosi having made You a Pre-
-sent; the Romish Catechists have thereupon held a Consultation how to prevent,
Since they know not the Event of so Great a Man's repairing to Tranchen-
-bar, peradventure, no less than the vtter Ruine of the Roman Church, and
the Establishment of the German Priests Law. The Result was, the Sending
of a Soldier in my Absence to the Awalutar with an Address to this Import.
My Lord, As You are a Person of such Distinction, why will You take the
Trouble of so Tedious a Journey to See the Franks (Europeans)? If you have a
Mind to converse with a Priest, a very Eminent One resides at Elakuriddshi;
If you please to Visit him, we will attend You, and he will render You the hig-
-hest Honours: It will not become You to go to Tranchenbar; for they are People of
an Indifferent Reputation, and their Priests refuse to Stirr a Step out of that
Towne: whereas Our Priest travells but Every where, and Invites You to hon-
-our him with a Visit. The Awalutar replied, I have taken a Resolution to go
to Tranchenbar; and when I have been there, will afterwards repair to Elakuriddshi.
The Soldier at this Answer retir'd in Confusion. When I next Waited upon the
Awalutar, he inquir'd of me, What was the Meaning of their Using such
Expresions to him? I recounted to him the Difference Subsisting betwixt us; at
which Relation he Smil'd. Those of the Romish Perswasion are Extremely Chag-
-rin'd at the Awalutar's Resort to You: for they have not as Yet procur'd the
Friendship of any Man of his Rank. As for my Part, they prosecute me with the
Same Affection, as the Wolf does the Lamb. The Awalutar comes to You with
Seven Persons in his Retinue, Including his Priest; and designs to Accept the
Truth. He Said, People of all Religions are allow'd their Several Churches here;
Why then should these Priests conceal their Religious Tenets. He comes to
You on Foot, purely out of Devotion, not without much Fatigue to himself.
He perfum'd Your Letter with Frankincense, and then perusing it, immed-
-iately proceeded on his Journey. &c.=

The Same Day, towards Evening, this Awalutar, attended by
Rajanajakken, arriv'd with his Traine before the City; and was Received, &
Lodg'd at the Old Paper Mill, by One of Our People, deputed for that Purpose.
Next Morning, being Sunday, He came into the City; and heard the Sermon
in the Malabarian Tongue; wherein amongst other things was particularly
Expres'd: That a Man falls into a Well, and a Rope is let down to draw him up,
if he refuses to take hold of it, the Fault is Intirely his Own; &c. This the
Awalutar particularly observ'd in the Sermon; because the Indians, (Like
other Eastern People) much affect the Use of Parables. But when he was
with us, after the Conclusion of the Service, and heard it Asserted in ano-
-ther Parable, that the Potter, out of One and the Same Individual Clay, made
all Sorts of Vessels; and Bak'd them in the Same Oven; &c. he Misinterpreted
this, as if We promiscuously Blended together the Tribes of Good & Evil without Distinction;
as he also had been previously told, and afterwards Ingenuously Confess'd.
Moreover, that we Eat the Flesh of Cows, and Drank Brandy, &c.; what Induce-
-ment therefore could a Person of his Exalted Station have to Frequent the Franks
of so Irregular a Behaviour? and Even his Priest was afraid, lest we should per-
-suade his Master to Embrace Our Religion. He told us in Conversation,
that Madewi-padnam had Six Gates; and that Three of the Six were Guarded

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by the 300 Soldiers under his Command, being the Half of the Garrison. The next Day came Two Persons from Tanshaur, to be farther prepar'd by us for the Sacred Ordinance of Baptisme: these were known to the Awalutar. One of these relating, that he had been in the Roman Church at Aur, that had Sixteen Doors so Artfully dispos'd, that Every One of them commanded a View of the Images Erected in the Centre of the Church; the Awalutar asked, If our Law allow'd the Use of Images? Answer was made, It was an Unwarrantable Addition introduc'd by the Romans, &c. In Process of Discourse We inquir'd, If he cou'd not procure us a Permission to Come to them in that Country? He reply'd, Your Best Way to get a Footing in the Country, is, to propagate Your Doctrines, not only in the Malabarian, but likewise in the Maradish, and Other Languages; and when by these Means You have gain'd Some Proselytes, and appointed an Instructor to preside over them, as also in Time Erected them a Church, it will then be a Matter of no Great Difficulty to obtaine the King's Permission to Visit the Disciples thus Collected. We recommended to his Protection our Rajanajakken, and Such as in Future by his Ministry shou'd be reconcil'd to our Faith. He promis'd to take Care of them, and do Us all the Service that lay in his Power. At Parting, We made him a Present; and gave him also the First part of the Malabarian New Testament: Desiring the Continuance of his Love and Friendship.

News was brought to Rajanajakken, that his Younger Brother's New Married Wife being gone to See her Relations, they refus'd to let her return Home, unless her Husband wen'd first be Reconcil'd to the Romish Church againe: Assigning for a Reason, that he Stood now Excell'd out of their Tribe. And when Rajanajakken's Wife went to reclaime her, They had likewise press'd her to abandon the Heretical Church. She falling Sick soon after, they Rejoic'd, and Said, It was the Effect of the Imprecation laid upon her by the Priest. Rajanajakken getting the Tooth Ach here, so that his Mouth was Swell'd with the Violence of the Paine: He was glad, it befell him not at Tanshaur; Since the Romans wou'd infallibly have pronounc'd, He has Sinn'd with his Mouth, and in his Mouth he is Punish'd.

The 28th of March, being the First Easter Holyday, Sathianaden, the Catechist in the Country, brought Fourteen People hither to pass thro the Customary Preparation for Holy Baptisme. Three Widows came with them, who had formerly been Baptiz'd in the Romish Church, and now desir'd to receive the Sacrament in Our Communion. Sathianaden giving a good Account of their Behaviour, and They also, to the Best of their Capacity, Acknowledging, and Accepting the Truth of the Gospell, were admitted, together with the Two Women from Tanshaur, as above mention'd, to partake of the Eucharist on the Second Holy Day. The third Holy-day Seventeen Persons were baptiz'd in the Malabarian Congregation.

Some Other Christians of the Romish Persuasion came hither also to Celebrate the Easter Holy Daies; and, amongst these, Three from Tanshaur, who were present at the Sermon in Our Church on the First

Holy

Holy Day. Sattanandein, the Romish Caundharam, who brought the First Tom. of the Malabarian New Testament to Rajanajakken at Tanshaur, preached the 25th of January, preaching a Sermon before the Romish Malabarian Christians in their Church; afterwards the Portuguese Priest acquainted him with Rajanajakken's Transactions; thus moved in the Caundharam an Earnest Desire to discourse with our Catechist, and after some Search finding him, he reprimanded him very Sharply on Account of his Miscenduct. Rajanajakken replied: If any Fault is Committed it all lies at Your own Door; for You put the Book of the Holy Gospel into my Hands, and thence issued the Whole Process of events since. The Caundharam added, Dehit Necessarily follows, if I come to the Knowledge of an Affaire, that I must immediately publish it to Others. Rajanajakken quoted the Wicked Servant hid his Talent. After much Discourse he was so far Convinced, that he could no longer Oppose the Truth. Soone after in a Visit he made us, he informed us, how after Three days Disputation he was Converted to Christianity by the Famous Tanka Sura, Grandfather to our Sattanadeen; he likewise offered us his Service, to go up and down in the Countreys, to Teach and Baptize the People in their different Languages, which he Understands. We answered, No Man can Serve Two Masters; You must first permit the Knowledge of the Truth already Imbibed by You to come to a Due Maturity. He promised to return to us Againe, which in a few Weeks Space he performed; and receiv'd from us a New Testament, Undertaking to introduce the Reading thereof in a certain Church in the Country.

The 28th of March, a Man from Poheikudhi came to See Us, whose Son some While ago had Embraced the Christian Religion under our Ministry. Also a Messenger arriv'd from Tambadshia-pullei in Shiarki; as likewise from the Telunga-rasa residing in Tanshaur. The Occasion of our being acquainted with these three Persons is to be Seen in the Diary of a Journey, which accompanies this Relation. } Acquaintance with 3 Persons in the Country

The 5th of April, Christian Kuhn, the House Steward, One of the European Servants belonging to the Mission, died of a Spotted Fever, after having been in their Service Ever Since 1717. The Oeconomus dies.

The 7th of April, Three Persons were baptized in the Portuguese Congregation: and the 9th of the same Month, Fourteen Persons out of the Country, and the Two abovementioned from Tanshaur, receiv'd the said Ordinance in the Malabarian Church. Because the Nature of the Country People's Business will not suffer them to be long detain'd from Home; Care therefore must be taken, both by Us, and the Catechists, that the Time of their Attendance here be Employ'd to the best Advantage in Going thro' the Method preparatory to Baptisme; This being the Main Worke they are to engage in here: Neither ought We to be Censur'd for too much Easiness in admitting Catechumens to Baptisme, Since a Prævious Foundation of Knowledge is laid by the Catechists in the Country, who, by obliging these people to learne the Little Catechisme by Heart, greatly facilitate the Progress of their own Personal Instructions, and instill a Competent Understanding of the Chief Articles of Christianity in General, and thus also the precedent Instruction serves to forward the Preparation to Baptisme. Baptisme.

The 15th of April, Rajanajakken sent us a Letter from Tanshaur, Out of which We communicate the following Extract: Now Your Name is

publickly

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Publickly known Every Where throughout the Country; and by this Meanes the Knowledge of the Truth will be Extended far and Wide. But God only knows what Usage I shall meet with from the Romans. A few daies ago my Next Neighbour, and Relation, had a Wedding at his House, but would not invite me, because, as he Said, They had Expell'd me out of their Tribe. My Father's Brother Kallunaikken at Madewipadnam meditated Several Ways to revenge the Affront; but I Inform'd him, It was Our Duty to behave in a Quite different manner: and oblig'd him to drop his Resentment. My Younger Brother Tarriappen's Wife is not as Yet return'd. They would willingly Eat me up Alive; but they had better let it Alone; for the Lord Says, Matth. 5. v. 14th. Ye are the Light of the World. A City set on a Hill cannot be hid. What Mischief their Catechists have done at Wallam Cor Wallatta-pillei, 2 Hours from Tanshaur, South West), Elakurichi, and Thullankudi, Can Hour from Elakurichi, South West, on this Side of Kolladham) is no Secret, but divulg'd all abroad. I am now Going to Madewipadnam, to prepare Several Catechumens for Baptisme: but to introduce Christianity amongst the Heathen at Once is a Thing not to be Accomplish'd. The Papists Strong Opposition, & Tranchenbar's Situation at so Great a Distance, are Obstacles unsurmountable. At Kasauhudei, (a League from Tanshaur, to the South) are Some Heathen Inhabitants, desirous of Embracing the Christian Religion; and have Sollicited me to resort to them. I was Oblig'd to part with my Old Testament for the Use of Kallunaikken, and Others at Madewipadnam: I am therefore Sollicitous to have my Want herein Supply'd. My Father, Mother, and Brother Thinappen's Wife, are All a Coming to Receive at Your Hands the Holy Sacrament &c.

After These People had Spent Three Days in a Regular Preparation, the Sacrament was administred to them on the Sunday, Jubilate; and the Same Day they were licenc'd to depart, being the 18th of April. Amongst other Matters in Conversation they Acquainted us, that Kallunaikken's Brother at Madewipadnam having given a Tulukken the Book against Mahometanisme, and the said Mahometan, having perus'd it with much Affection, return'd, and ask'd Kallunaikken's Brother, whether a Parangi were not the Author? Because, Continued he, the Europeans have Stollen One of the Four Principal Laws, and bestow'd very high Encomiums upon it in this Book; whereas, on the Contrary, the Law of Mahomet is Intirely Rejected. He moreover affirming, that his Officers had Commanded him to tear the Book, and burn it; and the Christian thereupon requesting it again, the Mahometan reply'd,

The 21 of April, a Gentleman of Mecklenburgh, who had allready been in the Company's Service, was Chosen Surreyer, or House Steward of the Mission; a Contract made with him in Writing for Five ensuing Years. New Occurrences.

The 27 th of the same Month, We receiv'd a Letter in Syriac from Mar Thomas, Bishop of the Christians of St Thomas, forwarded to us from Nagap. Bishop of the Dutch Malabarians. The Portuguese superscription was addressed to us, but the Syriac to the Professor Schaaf at Leyden. A Year ago, We sent this Bishop, by the Address of Mr Van Stein, Governour of Nagapatnam, a Letter in Syriac and Malabarian, and a Malabarian New Testament; whereby we endeavoured to make an Offer of our Malabarian Books to the Syrian Christians, because peradventure, Very few of them, under stood the Antient Syriac, the Kasha-nairs, or Priests, Excepted. But the præmentioned Letter makes it appear, They are Equally ignorant of our Malabarian: there being so Great a Difference betwixt the Two Dialects, that the Inhabitants of those Remote Coasts, occasionally resorting hither, the Malabarians on this Side scarce understand One Word in Ten, in Any Occidental Conversations. Letter from the Syrian Christians. As is to be seen out of the Diarium Indicum Jesuiticum Soc. Jesu. Tom. VIII. Edit. Lovan. 18. Latine, p. 263.

The 29 th of April, J. N. went to Wolinalesam about Some Business. a Lime Burner in that Place, Who with his Family is as yet in the Number of Catechumens: I had Something to say to this Man, and therefore dispatch'd the Catechist I had with me to signify, That I wanted to Speak with him: Upon his Arrival at this Person's House, he found Several of his Heathenish Acquaintance there; which occasion'd the said Catechumens Earnestly to intreat the Catechist to return to me, and prevent my Visit that Day on the Score of the Concourse of these People. When I heard this, I complyed with his Request, and gave the Man leave to come to me, at a Place Something Distant; where Seating our Selves under a Shade Tree, We Conversed about Matters of most Necessary Importance. From hence may be Observed, how difficult it is for an Irresolute Catechumen, to renounce the Honour he receives of Man in Pursuit of the Honour of God. And hence likewise may be inferr'd, how much more difficult must Our Access be to Such, as yet Continue to profess Heathenisme. Irresolute Catechumen. (m) (n) (o) (p)

The 7 th of May, We Sent Twenty English Treatises to Cudalur, to be distributed there amongst the English People. English Treatises.

The 11 th of the same Month, a Certain Moor from Tirukkilaiheri visited Us: Because he had a Competent Knowledge of the Arabic, We gave him One of the Arabian Psalm-Books, Transmitted to us by the Society in England. Arabian Psalter.

The 12 th Current, the following Book, Printed two Years ago, Received a Second Edition: Differença da Christandade [em que Claramente se manifesta a Grande Desconformidade entre a verdadeira, e Antiga doutrina de Deus, e a falsa, e nova Doutrina dos Homens. Traduzida de Castelhano em Portuguez pelo P. Joaõ Ferreira A. (This last Letter may peradventure Stand for Alias Do Almeida, Ministro Pregador de S. Evangelho na India Orsental. of Cent. XXII. p 862.] This Book consisting of Five Sheets, contains a Summary of the Principal Matters, treated of in a Book of the Same Title, Imprinted at Batavia in the Year 1668. The following Particulars of the Life and Writings of this Excellent Man, Who deserv'd so well of the Indian Christians, are Drawn out of the Dedication Differença da Christandade. (t) Joa Ferreira.

to the Government at Batavia. (From whence likewise are Collected the Materials of the Appendix) as also from Sundry Intimations in the Works of Baldeus, and other Authors. He was Born at Lisbon in Portugal, about the Year 1628 (Bald. p. 144) and Came to India very Young. He had an Excellent Genius, and an Active Spirit. He commenced his Studies under the Hollanders Jurisdiction in 1642; and the same Year removed from Batavia to Malacca; at which time, being fourteen Years Old, this Differença da Christandade, written in Spanish, first came to his Hands. By perusing this Book he became Convinced, that the Romish Church was Infected with manifold Errors; and thereupon betook himself to the Reformed. As his first Essay, he Translated some Epistles and Gospels, out of Spanish into Portuguese; but afterwards, in 1644, Being then in the Sixteenth Year of his Age, he attempted the Translation of the Whole New Testament; Making use for this Purpose of the Spanish, French, Italian, and Theodore Beza's Latin Versions. He compleated this Work in 1645; and in 1650 this Translation was sent to be Printed in Holland. He turn'd likewise this Differença da Christandade into Portuguese, with the Heydelbergh Catechisme, and Liturgy appertaining; Both these were also transmitted to Holland; but the Catechisme only was Printed, and that in Three Editions; of which One was publish'd at Amsterdam in 1656; and the Differença da Christandade remain'd in Manuscript. In the mean Time Ferreira return'd to Batavia; and when the Printing House was set up there by the Hollanders, he gave the Differença da Christandade to the Press in 1668 being at that Time in his Fortieth Year of Life, and Entred into the Bonds of Wedlock (Conf. Bald. p. 921) He had already made some Progress in the Translation of the Old Testament; and according to Letters from Batavia, proceeded in that Work to the Lesser Prophets, before he Died. During this Series of Years, he employ'd himself in attempting to Reforme the Churches in Ceylon; and upon the Pearle Fishery Coast, but the Letter Call'd Paraver, being Great Bigots to their Religion, Lettres Edif. Tom. III. p. 194. Tom. V. p. 100. would give no Ear to his Perswasions; Objecting to him by Way of Reproach, that his Effigies had been publickly Burnt at Goa. (Bald. p. 144) In 1670. the Differença da Christandade was Printed in Dutch at Amsterdam, with an Hollandish Portuguese Appendix. The Title was, The Different State of Christian -ity, Plainly Manifesting the Wide Difference betwixt the True, Antient Doctrines according to God, and the False, Novel, Traditions according to Man: &c.) At last also, in 1681, the Portuguese New Testament came out in Print at Amsterdam: (Le Long Biblioth. Sacr. Edit. Lips. p. 1902) Bartholomeus Steinnen, and Johannes de Veght, having been Preachers in the East Indies, and Indifferently well Skill'd in the Portuguese Tongue, Revising this Work, Translated the Contents of the Chapters out of the Hollandish Version. When this Edition reach'd Batavia, Joa Ferreyra, being yet Alive, published in Print an Index of Errors, proper to be Bound up with the New Testament; this was in 1683, the 55th Year of his Age: but Since that Time he has Caused this Edition to pass under a farther Correction; and has Order'd it in some places after the Hollandish Translation. It is Easie also to be Observ'd, that he had Consulted the Greek and Hebrew Texts. But in 1693, when the Edition of the New Testament at Batavia came forth, (Cont XXI. p. 714) Joa Ferreyra had departed this Life; and therefore Theodorus Las, and Jacobus op den Akker, undertook it's Revision. After Ferreyra's Death, A Book was publish'd under the following Title, but the Date of the Year Suppress'd; Dialogo Rustico e Pastoril Entre o Cura de hua Aldea e hum Pastor de Ovelhas, te conte o verdadeiro, puro e legitimo modo de como a Deus nesse Senhor havemos de Servir, e assi infallivelmente conseguir e

alcançar a vida, gloria e bemaventurança eterna: comprehendido a razaõ do
muy Reverendo P. Doctor Padre Joa. Baptista Maleonedo, Religioso profes
-so da Companhia de Jesus, e Missionario Apostolico contra as de Joa. Ferreira
de Almeyda, Ministro ou Predicante Calvinista. (Contin. VI. p 334 [illegible]
Both the Title, and the Book, are purposely so order'd, that the Reader may not imm-
-ediately perceive the proper Design. It consists of Sixty Chapters, in which a Cun-
-ning Curate maintains the Romish Doctrines, and is refuted by a Shepherd with Sub-
-stantial Arguments. In the 44th, 45th, 46th & 48th Chapters Luther is defended aga-
-inst Papistical Calumnies. The Heidelbergh Catechisme was Reprinted in 1703,
with an Addition of David Psalmes done into Portuguese Verse by Mr Jacobus op
den Akker.

(b)

The 16th of May, Sattianaden, the Country Catechist, came hither with his Brother to keep the Whitsun Holydays; and amongst other Matters complain'd, that the Romish Catechist in the Country had denyed them Leave to bury their lately Deceased Grand Mother in the Church Yard, altho her Family had not as yet Embr-
-aced our Religion. When the Maniakkaren there heard of this Proceeding, he dispa-
-tch'd five Soldiers to oppose the Catechists usurp'd Authority, because, according to the Custom of the Heathens, he Scrupled to Eat any Thing before the Corps was Interr'd. Sattianaden likewise acquainted us, that the Roman Catholics had Insultingly obj-
-ected to him the Miracles of their Indian Apostle, St Franciscus Xaverius: and desir'd to know, what pertinent Reply might be made to Such Insult. (He is there Call'd Schawriar, on Account of Affinity of Sound; otherwise Schaviri is pr-
-operly One of the Names of Wischenu, and Vern in Common by Many, both Chri-
-stians and Heathens.) We shew'd them the Place in One of his Epistles (Lib. 3. Epist. ad Societ. Goam.) from Japan, call'd by the Malabarians Shapponqi, to the foll-
-owing Effect: Did we but understand the Malabarian Language, We should not Question the Conversion of Multitudes. Againe: We live amongst them like Sp-
-eechless Dogs: they think, and talk much of us, frequently repeating our Names; whilst we are Compell'd to keep Silence thro Ignorance of their Language. So that this Preacher of Repentance, to whom We willingly allow his due Praise, and his Companion in Travells, wanted the most Necessary Miraculous Gift, to wit, that of Speaking the Indian Tongue. (Joh. Henr. Grieb. D. Danish. Prof. in Turch. in his Refutation, Conformable to the Word of God, of a Popish Book, Entitled, Mass. Slown. p. 503. coll. 502.) However Xaverius, by the Help of Interpreters, Translated the Principal Articles of Christianity into the Mala-
-barian, and Japonese, Languages: and Industriously Endeavour'd, as Opportu-
-nity offer'd, to gaine Some Insight into the Latter. (Baldæus p. 141. 76. coll. Maffeio p. 234. 274. 341.) And Yet a French Missionary has the Presump-
-tion to Write, that Xavier was Sent by God with the Gift of Tongues. (Lettres edif. Tom. VIII. p. 169.) Peradventure they will give it this Turne, Xavier prea-
-ch'd in his Native Language before People of Diverse Nations; and the Mira-
-cle center'd in this, That they all understood him. (Hoornbeck de Conversione Indorum. p. 208.)

Unseasonable Zeal of a Romish Catechist.

Fr. Xavier.

(d)

(e)

(f)

(g)

(h)

(i)

Sattianaden, and his Brother, inquir'd likewise concerning the Resurr-
-ection and Ascension of the Virgin Mary into Heaven: We remonstrated, that Epiphanius, an Antient Father in the Church, who liv'd in the Fourth Century after Christ's Nativity, testifies; It was no where to be found in any Part of Holy Writt, whether the Virgin Mary died, and was Buried, or Not.

Ascension of the Virgin Mary

But Nicephorus, Five hundred and fifty Years after Epiphanius, has indeed Written, and left to Posterity, the premention'd Groundless Intimation & Mag-
(G). -debirg. Centur. 1. Lib. 1. col. 252. Item Nicerel H. E. p. 219. ex Isidoro lib. 1 de Jan-
-tiis &c. W.

They likewise Ask'd, How they were to Behave themselves at the Inter-
Ceremonies at Burials. -rment of the Dead: Being the Custom there, Even among the Christians,
to beat the Malabarian Drumms at a Funeral, becaus the Heathens Deri-
-ded them, when they perform'd the Funeral Rites in Silence. Saying, It seam-
-ded the Burial of a Dog. They also on such Occasions distributed Alms to
the Poor, and lighted up, as they call it, the Candle of Salvation, or the Lamp
of Heaven: of which a Previous Account has been Given in the Description of
the Sea Bath, &c. Our Resolution, upon the First Article, allow'd such a Cus-
-tom to be Excusable; Since the Europeans ring their Bells; and the Jews made Use
of Minstrels, on the like Occasions. As to the Revd. the Distribution of Alm-
-es was very Commendable; and it ministred an Opportunity of Preaching the
Gospell to the Poor: and if the Funeral was perform'd in the Night, they must of
Necessity use a Lamp. However, they must plainly, and positively give the
People to Understand, that All this was Utterly Unavailable to the Dead, &
the Lighted Candle set from Being a Lamp to light them to Heaven.

The 22 of May, Came a Letter from Jacob op den Akker, & Jacob Can-
Letter from Batavia. -ter Vicher Ministers of the Portuguese Congregation at Batavia; wherein
they Inform us, that Mr Pars, their Ordin. Colleague, with Several Hollandish
Ministers Resident, died last Year in India. That their Congregations there amo-
-unted to above Ten Thousand in Number; and about Two Hundred Heathens
and Mahometans were last Year brought over to the True Worship of God; as al-
-so More than Four Hundred receiv'd the Ordinance of Baptisme in the Port-
-iguese Congregation only. C In the Year 1700, the Members of this Church
amounted to Four Thousand.

(H). D'Outreys Jesuit. Letters p. 476.) In the Translation of the Bible
into the Malabarian Language, they had finish'd the Old Testament Jut-
-ire, and the Historical Books of the New.

So that the Present Year would bring that Work to a Conclusion. But they had not yet determined in what Character to Print it, Latin or Arabic; or whether in India, or Europe; because they were Oblig'd to receive the Company's Orders therein from Holland. Moreover, they gave us an Account of the St. Thomas Christians upon the Other Coast; where Mr. Visher was formerly Minister. (whose Letter was publish'd in the Volume Entitled, the Library of Bremen, fascic. IV. class. V. p. 763—765. and Quoted by Mr. La Croze in his History of Christianity in the Indies. p. 42. 44. 347.) (m)

Thirteen Bremenses.

It appears likewise by a small Book of their Names Sent to Us, that Fourty Eight Ministers of the Hollandish Nation resided in the Indies, at the latter End of the Month of June, 1727. to wit, Three at the Two Portuguese Churches in Batavia; Two at the Malabarian Church; and Six at the Hollandish Churches; Nine Extraordinaries, Expectants of Vocation; Four in Columbo; One in Negombo; Six in Jaffanapatnam; Three in Gale; One in Coromandel; Three in Ternatan; Six in Amboina; Two in Banda; One in Malabaar; One in Macassaar; One in Malakka. (Conf. Baldæus p. 187. seq. 399.) (n)

Printed at Batavia

Besides

Hollandish Ministers in India

That expected to be called

Amongst our Catechumens was an Old Man, about Eighty Years of Age, who in the Dayes of his Professing Heathenisme had been a Worshipper of Wischnu. He could not (thro' Infirmity by Age) learne the Articles of the Lesser Catechisme by Heart; Yet by his Diligent Attendance at Church, and at the Catechization for Three Months Space, he had gain'd a Competent Knowledge of the Fundamental Doctrines of Christianity. Him therefore We intended in a few Weeks Time to Baptize in Company with other Catechumens; but the 23d of May, being Trinity Sunday, after Sermon, he was taken so desperately Ill, attended with a Swooning, that he could not possibly returne to his Habitation: So We, being Unwilling to insist upon any farther Delay, exhorted him, upon Recovery of his Senses, to repaire the Sacred Ordinance of Baptisme, and prepare himself for Death. To this he readily assented, and made a Brief Confession of his Faith; therefore, after a Previous Enquiry into the Grounds of the Hope that was in him, after Sermon in the Afternoone, he was admitted to Baptisme, together with a Child; though we did not put many Questions to him, at the Time of Celebration, because of the Difficulty of his Hearing. After this Transaction, he went to his House, at a little Distance from the City; but his Illness increas'd to that Degree, that on the Wednesday following, being the 26th of May, he departed out of this Life in the Faith of his Saviour.

An Old Catechumen baptiz'd

The 30th of May, Seventeen Persons out of the Country were Baptiz'd; and Seven Others, Proselyted from the Romish Church, receiv'd the Sacrament; Part came from Tanjhaur; Others from Madewipadtnam; and Some from the Adjacent Places. They underwent only One Week's Preparation amongst Us; because a Troublesome Dispute, already of Some Months Continuance, betwixt the Company and the Neighbouring Tanjhaurian Subedar, broke out the Day abovementioned in so Outrageous a Manner, that his People at Boreiar began to Fire the Houses; and We were Apprehensive of a Siege. (Contin. III. p. 115.) However, this Short Space was Employ'd to the best Advantage; so that They receiv'd Sufficient Instruction from Us, and the Catechists: Yet notwithstanding their Proficiency in the Knowledge of the Principal Articles of Christianity (Hebr. VI. 1. 2. v.) They promis'd to repair to us Againe

Baptisme

Trouble a Subedar

Preparation for Baptisme

the which they had been likewise instructed before by their Catechists residing in their Country. we made them promise

for more perfect Instruction in future, We cou'd not find in Our Hearts, for the Sake of these Rising Troubles only, to turn away Such a little Troop of Candidates for Baptisme, without imparting the Ordinance; Since Events in the Womb of Futurity are Unforeseen by Us. The Testimony of the Lord is Sure; and makes Wise the Simple. The Wind bloweth, where it listeth; and We hear the Sound thereof: but we can not tell, whence it Cometh; nor whither it Goeth. Much less are we Able to limit, or Circumscribe, by the Rules and Prescriptions of Men, the Operation of the Spirit, that quickens, and makes Alive. True it is, Our Usual Practise allots four or Five Weeks for our Ordinary Preparation; but as God himself Seem'd, at this particular Juncture, to determine the Period of Time, Who were We, that We shou'd forbid Water, that They shou'd not be Baptiz'd: and We acknowledge it for an Especial Favour of Divine Providence, That the Passage lay Open, and Unmolested, till the Day of their Baptisme, & Returne; but presently after the Moorish Inhabitants durst not adventure to go far from the City for Fear of Violence. Luther's Sentiments in a Sermon upon Ascension Day deserve our Consideration in the present Case; he thus amongst other things Expresses himself: It were Absurd, if a Minister shou'd refuse to Preach, untill he knew what part of the Audience won'd Accept, and Believe, his Doctrine; for then of Course he must never Preache. Likewise, You must not defer Baptisme, till You are Infallibly Assur'd, who is a True Believer, or Not: but observe this Rule, Where the Word of Truth is taught, and Reverentially hear'd, You are Oblig'd to Baptize both Young, and Old, upon their Earnest Desire of Baptisme. For where the Word, the principal Article, is rightly Used; there all the Subordinate Parts of Religion regularly follow. And Againe: If the Doctrine is False, then all that appertains is in Vaine; Since there is neither Faith, nor Christ, &c.

The 3d of June, The Inhabitants of Wollipaleiam, and Tattankudi, and the Christians also residing there, were oblig'd to pull down their Huts, to Open a Free Prospect from the Ramparts of the City into the Country adjoining. And the Latter have Since, as Conveniencies offer'd, accommodated themselves with Lodgings in this City, amongst the People of our Congregation.

The Same Day, Some Relations of the Two Men from Tanshaur, Mention'd above on the 9th of April, came, and Acquainted us, that Eight People were arriv'd at Tirukkuchaur, Four of them being Adult Persons, who had not as yet renounc'd Heathenisme, but hearing first there the News of the Troubles arisen in these parts, they desir'd to be inform'd, if they might with Safety pursue their Journey to Us. Because We held it Unreasonable at Such a Crisis, We sent back a Woman the next Day with a Letter to that Import; Yet Encourag'd them to hope for a better Opportunity: but whilst this was in Execution, these People ventur'd to proceed, and came to us Unexpected. Tho they might be Said in a Sense to have Impos'd themselves upon Us, Yet we retain'd them here, after Leave first obtain'd of the Magistrate, and Admitted them to the Preparation, already Commenc'd with Some Catechumens from this City: Eleven of Whom, together with the Four abovemention'd, were, on the 20th of June, receiv'd into the Bosom of the Church by the Initiatory Ordinance of Baptisme. And the next Day the Same was administer'd to a Sick Schoob-Girle, who before her present very Dangerous Indisposition had duely attended the Preparation.

Since the Subaltern's Troops were Entred into the Company's District, We were full of Apprehension, lest they shou'd Endamage the Mission's Houses at Bersiar; if not utterly demolish them. To prevent this, We wrote with the Knowledge and Approbation of the Magistrate, to Telungaraya, beseeching him to intercede with the King, that our Houses might not be Expos'd to Ruine: because they were not Built for private Use, but for the Service of the Prime Inhabitants of the

Country. The Messenger came back, the 14th of June, Accompany'd by a Soldier; who brought a Letter to Us, and Another to the Subeiatar, of the following Purport: That he, Telungarasa, had address'd the King on Our Behalf; and obtain'd Permission to Write in the King's Name to the Subeiatar, to take Care, that None of his People shou'd do any Damage to the Houses, and Gardens, belonging to the Mission. The next day we Sent Two of our People, with the Letter directed to the Subeiatar, to his Head Quarters at Tiruhaladsheri; and he, after perusing the Contents, promis'd, that No Injury shou'd be done Us by Any of his People: Unless the City should place a Garrison in those Houses to Annoy his Camp; and then We must not take it Amiss, if he shou'd intirely Ruine them. This was the Substance of his Answer. But some Days before the Subeiatar receiv'd this Letter, Some of his Followers, Sent out upon a Party, had already damag'd the Wood and Iron Work of the Paper Mill to above Four pounds Value; according to the Carpenter's Estimation. When our Messengers acquainted the Subeiatar therewith, he Excus'd himself on the Score of his not knowing the Authors; and Engag'd, his People in Future shou'd not give us the least Molestation. However, Shortly after a Peace ensued betwixt him and the City.

We receiv'd also Letters from Rajanajakken; and in One of them he inform'd us, that he preach'd the Gospell to the Christians, dwelling in the four Districts in the Suburbs of Madewipoddam, who were Convinc'd of the Truth, but Afraid of Incurring the Romish Priests Displeasure. One of them, Pidshei-Shawri by Name, had embrac'd the Faith without Reserve, after he had read the Gospell with the greatest Assiduity: and a Dispute thereupon arising betwixt him and a Romish Catechist, the Latter had written to Elakuridshi. When the Answer came from thence, the Romans had Complotted together; and gone in a Body to Pidshei-Shawri's house: but not finding him at home, they had insulted his Parents with Menaces; Giving them to Understand, They were Expell'd out of their Tribe; the Washer-Man shou'd be forbidden to wash their Cloathes; They shou'd have no Water out of the Well in their Suburb; neither shou'd Any of their Neighbours accommodate them with either Fire or Water. Some Days after, the Catechist concerted Measures anew with the Romans, and they went with a Resolution to pull down Pidshei Shawri's house: Shawri's Mother ran to the Watch-house, and made a Great Out Cry: the Soldiers issuing out, demanded the Reason of Such an Exclamation; She answer'd, There they come, who will compell us to Worship the Same Dewen, or God, that they do. The Soldiers upon this Information drove away the Romans, and dispers'd them from One Another. Shawri, and Eight Persons more, apply'd themselves to Rajanajakken; who, Exhorting them to Patience, took them with him; & by the Way they Met the Avalutar Sanerosi, and made him an Exact Relation of all that had happen'd. He declar'd, he won'd soon reduce them to Temper. Accordingly, Calling them before him, he ask'd them the following Question, Does not the Washerman wash as well for a Worshipper of Wischdnu, as for a Votary of Bruma? They answer'd, How can we help it? Our Priests have thus enjoyn'd us. The Avalutar replyed, Then Your Religion exacts this? if so, it may prove of Dangerous Consequence: take Good Care how You Act: and so dismiss'd them. Shawri serves the Kollawâl, Or Cotwall. Originally a Persian Word, Signifying an Inspector, or Guardian; a Comptroller, or Clerk of the Market: Nam'd Pandhiamuttw; to whom he likewise made his Complaint: This Magistrate wou'd have Sent some Soldiers to bring these Rioters before him forthwith; had not Shawri and Rajanajakken dissuaded him, out of a Desire to Avoid Being the Authors of any Disturbance.

Letters from Madumpa-nam.

Another Letter

Rajanajakken writes farther in Another Epistle, that the premention'd

1728.

Sittananden, the Romish Pandharam from Elakurieshi, having made him a Visit, Rajanajakken had Entertain'd him with much Civility; but the Pandharam, conceab-ing his Knavery under the Cloake of Hypocrisie, had Artfully drawn him into Some Unguarded Expressions: and then, the very next day, away goes he with Some other Catechists, detach'd by their Priest, to the Awalutar Jankesu; and made their Court to him, Saying, What cou'd induce a Person of Your Eminencie to go to the Franks at Tranquebar? There is only the Parangi-Wedam, the European Religion there; but the Priests, inspir'd with the Knowledge of the Law of God, dwell at Elakur-ieshi; and have the Greatest Esteeme for your Person; and desire the Favour of a Visit from You. The Awalutar reply'd, One can not properly call their's a differ-ent Law; for I have been there my self, and the Subject Matter of their Profession is the very Same with Your's, only Varying Something in the Manner. They Strove to divert him from Such an Opinion; and desir'd leave to dispute with Rajana-jakken before him: to this he Assented, and order'd Rajanajakken to attend him. When Rajanajakken went, accompany'd by Pidsheri-Thawri, Kallunaikken, and his People, they met with the Ananda Pandharam, and other Romans, there, who treated them with much Rudeness, and call'd them, Damn'd Lutheran Wedak-karers, and Pidder. C Lutherans, & Heretics] After Exchanging a few Words, they came to an Agreement, to deposit a Bond in the Awalutar's Hands, oblig-ing the Party vanquish'd in the Dispute to Ensue, to pay a Certain Summe of Money, and Expose his Books to be Burnt. The Awalutar had not Leisu-re at present, being Taken up in Reviewing his Soldiers: and all farther Proce-eding therein was Submitted to his Direction. The Romans on this Occasion were very Liberal of their Presents to him.

When this Awalutar was here with Us, We observ'd him to be Sub-ject to Avarice, an Epidemical Vice in this Country: and for this very Reason, it is to be Supposed, he consented to the Proposal of the Romans, appointing him to preside in the Disputation. The Good Man Rajanajakken was forc'd to a Com-pliance, as he inform'd us by Letter; and We without Delay return'd him for Answer, that we did by no Means approve of the Designe; and therefore desir'd him intirely to relinquish it. The Apostle wou'd not that Christians shou'd go to Law before the Unjust, Even about Things pertaining to this present Life; how much more concerning Spiritual Matters. 1 Cor. VI. 1-4. He shou'd, as m-uch as possible, avoid Disputing, because it serv'd to very little purpose; but pr-opose the Truth in much Simplicity to Such as were Studious after it's Attain-ment. If the Adversaries cou'd not prevaile against him in Argument, they re-ou'd on that Score the more Intensely hate him: and he himself might be tempted, to be proud of his own Performance, and trust in his own Abilities, Vices that re-nder the Best Gifts unusefull, and the Possessors abominable in the Sight of God. &c. C Arnot, True Christianity, Lib. 1st Cap. 21st Also Cap. 32. upon 1 1st Cor. 4. 20.] He shou'd lay all the Fault upon us, and affirme, that we had enjoin'd him not to Dispute, and had given him Such and Such quite different Instructions. In the mean Time, he shou'd not be Discouraged; altho he shou'd be forsaken by Persons, patronis'd by the Favour of the Mighty. Acts V. 34 & 37. implies, that Such People, as wou'd carry all before them with a Strong hand, usually perish'd, and came to Nothing. Suggesting farther to the purpose in hand Some Advice out of 1st Tim. 1, v 6th Also 2d Tim. 2. v 24th & 2d Cor. 10th v 4th We

wrote likewise to the four following Persons, the Avalutar Sankrese Mudlum-
-aikker, Pandiamuttu, and Vidshei Thaiver, pursuant to Rajanajakken's Desire,
Intimated in his Letter.

On the 16th of June came Jattianaden, and brought us an Account, Opposition
that the Romans had erected a Greater Number of Catechists than Usual into the the Roma
Country; who went up and down, every Where, endeavouring to Subvert what he
and his Brother had built: and, moreover, some People prepar'd by them for Baptisme,
but postpon'd on Account of the Troubles subsisting between the City and the Judge-
-ator, had since been perverted by the Roman Catechists, and Baptiz'd at Elakur-
-diishi.

The Roman Catholics have Recourse to Fables, to prepossess the
People in Favour of their Religion: Alledging, for Instance, the Tale of St Vero-
-nica's having Wip'd our Saviour's Face with a Cloath, as he was to be his Crucifi-
-xion at Golgotha, in which by that Action of Piety was impress'd the Pourtrait of
his Visage to the Life. We acquainted Jattianaden, that in a Persian Book, printed he-
-re in India, in 1608, for the Use of the Great Mogul, Achbar, that Mention was made
of Three of these Miraculous Pictures &c. (Hier. Xavier in his History of Christ, (9)
Compos'd in the Persian Language, p. 474, with Lud. de Dieu's Notes, p. 620. Les
Fleurs et Vies des Saintes, p 143. Vol 1. Whereas in the Malabarian Book of the
Same Tenour, Entitled Vita Sanctorum, and probably printed at Goa; Not the lea-
-st Hint is given of this Egregious Miracle.

The following Fiction is also made Use of to prove the Pope's Sup- Fable of
-remacy: Constantine the Great, being Infected with the Leprosie, sent for Silves- Pope Silves
-ter from the Mountains Soracte, and, Receiving Baptisme at his Hands, was
immediately Cur'd of this Odious Malady. Thus the Romans take a great (9)
deal of Pains to disperse their Fictitious Legends amongst the poor Malabarians;
purely to obstruct the Progress of the Truth.

Jattianaden's Father seem'd also to be Convinced of the Truths of
the Gospel; but Suffering much by the Romans on the Score of his Sons Engagement
in our Service, and being promis'd Great Matters, if He, and Especially his Sons,
would return to the Romish Faith. Away goes the Old Man, some Dayes Since,
in Company with Others, to Elakuridshi; and Making his Confession, Receiv'd
the Sacrament there: being presented as a Reward with some Pictures, and other
Consecrated Trifles. So that Jattianaden, and his Brother, run a great Risque
of Suffering by this Event.

The 23d of June, some Persons came to Us from Porto Nova, Visit from
call'd in the Persian Language, Mahmud-pandur, Mahomet's Haven, from Porto Novo.
Nasher Mahmud Chan, born at Tschenschi, otherwise Named Cudalur Tulama
bad, the Muselmen's Seat: and in their Company a Mahometan, who desir'd
to See Our Koran: We gave him the Dialogue between a Muselman and a Chr-
-istian. The next day he came again, Desiring two Arabian Psalm-books, and
Another of the Dialogues; Intending to Send One to Salpanam (Jaffanapatnam)
and take the Other with him to Porto Novo: because Two Learned Teovas resided
at Each of these Places, from whom he purpos'd to remit an Answer to the Dial-
-ogue. Upon Shewing the Maps, they in particular inquir'd for Rum-radesiam,
or Greece; as Containing One of the Antient Seats of the Roman Empire in the Prov-
-inces Romania: so term'd from Roma Nova (Constantinople) Call'd Istambul
in India, and Stambol in the Turkish Language.

Letter from Aleppo.

The 28th of June, came an Answer from Rajanajakken, wherein he signifies, that he never Willingly intermeddled with the Romans: but they Seem to forget the Proverb should be Verified in their Case, which Says, When all Men make Use of a Brazen Vessels, it's high Time for the Potter to pack up, and be Jogging. Because the Stone of Truth seem'd to Endanger the Earthen Vessels of Errour, and the Pot-sherd of Heathenisme; therefore they Petition'd him, that the Gospel, now Spreading a-broad in the Country, should intirely expell the Romish Doctrines: this mov'd him to give all their Stratagems to Suppress Rajanajakken, and distract the People prepar'd by him for Baptisme. Thus the new-turn'd his back, the Enemy now'd give Chase, and assume an Air of Triumph. He would do Nothing without our Permissions; but as the Opposite Party had ask'd Leave of the Awalutar to dispute with him, So he, Rajana-jakken, knowing the Awalutar to be a Man of Good Sense, had waited upon him, and given him to understand the Right Method of proceeding in a Dispute of Such a Na-ture according to the Rule of Holy Writ. Whereupon the Awalutar, having order'd the Romish Catechists to attend him, told them; Since Religion alone is concern'd in the present Dispute, Exclusive of Secular Affairs, Let the Divine Law-Book pre-side; and the Tenets interchangeably Advanc'd, and Oppos'd, in Your Books of Controversy, Stand or fall according to the Verdict of the Sacred Volume. This had indue'd the Romish Catechists to go to Rajanajakken, and say, Why should We dispute together? Let us engage our Priests in the Controversy on either Side; and then, as Mo-diators, We may take the Opportunity to declare our Opinions. Rajanajakken's Re-ply imported, how Ill would it look to prescribe Rules to their Priests, or pretend to Call them Out upon Such an Errand into Heathen Places, &c. At the Close of this Conver-sation the Romish Catechists publickly read a Letter, wherein Juren, Tattiamaden's Father, had made his Recantation at Elakurichi. The Paper began in these Terms; In the Presence of the Father, Son, and Holy Ghost, Before the Image of the Crucified Lord Jesus, and also of the Undefiled Holy Virgin Mary; &c. at the Feet of N. the Priest, and the Roman Church; on Saturday, the 27th of May, Old Stile, in the Year Kilaga, I Juren beg Pardon for my Sins: for-asmuch through the Instigation of the Devil, I have forsaken the Roman Church, and gone to the Heretics at Tranckenbar, &c. &c.

[In a small Portuguese Catechisme, Entitled Cartilha, print-ted at Lisbon in 1674. p. 60. in the Confissam Geral, or General Confession of Sins, It stands in this Forme: Eupecador me Confesso a Deus todo poderoso a bemaventuraga Sempre Virgem Maria — e a vos Padre que pequei &c. Likewise in the Latine Mss. ib. p. 171.]

The Awalutar wrote also to us, and Confirm'd the several particu-lars of Rajanajakken's Letter. In the Contents he thus addresses us. Sanerosi, Awa-lutar, Son of the Priest at Tranckenbar, presents his Humble Duty. I am in good Health this 15th of June, Old Stile, in the Year Kilaga, through the Influence of your Blessing. The Roman Catechists came to me, Complaining of Raja-nakken, Your Catechist, and desiring my Permission for a Publick Disputa-tion between them. I pacified both Parties by telling them, their Desire should be accomplish'd in three or four dayes. Afterwards I call'd them to me, and gave them to understand, that each of them should produce their Books upon the Spot, and then Judgement should be given in the Presence of Four Hresters, Ca-dring to the Malabarian Way of Speaking) Some Honest Men, whose

A Letter from Sanerosi Awalutar.

Jeneds were the most Excellent in Point of Truth. Two days after they went to Rajanaikken, and thus excused him. It's altogether Needless for us to dispute together &c. Since that time they have not apply'd to me. Shou'd they in future address me on this Head, I will acquaint You with it, and obey Your Directions. You have together a Multitude of Children, in whose Number I enroll my self, and Wait Your further Orders.

The 20th of June, Telinga-rasa having sent a Malabarian Waggon From Tanshaur, to convey hither One of our Colleag. whom he had Invited to his Son's Wedding, it arriv'd here: and the 2d of July the said Person set out, and reach'd his Journey's End by the 20th following: God grant it may tend to the Furtherance of the Gospell. Journey to Tanshaur

The 3d of July, Several Morish and Maradish Soldiers, both Horse and Foot, arriv'd from the Camp, where they had hitherto lain, and View'd our Institution. Nine of them asking for Books, We gave them Some Malabarian Treatises. Tanjaurian Soldiers.

The late Commotions being at an End, the Inhabitants in the Suburbs had Ground mark'd out, whereon to Build anuine; but at a greater Distance from the City than formerly. And We made a small Collection to assist the Christians, belonging to Us, upon this Occasion. Suburbs rebuilt.

The 8th of July, We sent againe 40 Small English Treatises, at the Request, and for the Edification, of the English People residing at Cuddalur. English Treatises.

We gave, at his Desire, to a Commander from Calcutta, (Kal-kotei) in Bengalen, a Native of Holland, who had Suffer'd Shipwreck, and abode here some Days, all Sorts of Portuqueze, English, and Hollandish Books; as well for his own, as other People's Instruction: and He inform'd us, that the Report of our Printing House had reach'd to Bengalen. Captain from Bengal. a lutheran by Religion

The 13 of July, Shawrimuttappa-pullei, a Roman Christian, made us a Visit: He is a Man well Esteem'd in the Adjacent Country, and frequently sends for our Tamilanaden, his Neighbour, to read our Books before him: He has also reconcil'd Tamilanaden's Father to him; and taken Such Care of our said Catechist, and the Other Christians of our Persuasion, that it hath been in the Power of the Romans to Molest them, as heretofore. This Person inquir'd, Wherein consisted the Difference betwixt us? Since the Law and the Gospel Harmonize together, why shou'd the Priests disagree in the Interpretation? We answer'd, the Main Difference arose from hence, We propound only the Pure and Simple Milk of the Gospel, whilst the Romans intermix therewith a great Variety of Traditions; and upon our Rejecting such Unwarrantable Addition, they brand us with the Name of Heretics, and raise a persecution against Us. To Exemplifie this, He might at present take Notice of two Instances from the following Texts. 1st) There is One God, and One Mediator, &c. 1 of Timothy, 4 2. The Heathens conceiv'd, that the Supreme God had many Subordinate Agents, Stild likewise Inferior Deities, by whose Mediation he Govern'd the Universe, and transacted with Mankind: but We Christians know, by the Grace of God, that there is no Other Name given under Heaven, whereby Men can be Saved, than that of Jesus only; and Consequently all Invocation of Saints was Fruitless: All One as if a King shou'd signify his Intentions of Granting a Pardon to a Malefactor, provided he shou'd prefer his Suit by the Mediation of the Prince Royal, and the Silly, Stupid, Offender, acquainted herewith, shou'd rather choose to Supplicate for Mercy by the Interest of an Inferior Courtier. 2d) God is a Spirit, and those that Worship him, must &c. John 4 4th. But the Romans in their Divine Service Visit from a Country Man

Difference betwixt the Protestant & Roman Religion

had many Parts apparently Carnal, Especially the Adoration of Images, so Strictly
forbidden by God. Whereas we are taught the People to Worship God in Spirit and in Truth
and to direct the Heart to him in Religious Adoration. Likewise Exhorting to Use our
Visitor not to be terrified at the Frequent Fulminations of Anathemas by the Romish Cle-
-rgy against us; taken from Galatians 1st 7, 8, 9; Since We preach'd no Other than
the Antient Gospel in its Purity: and Consequently that Passage, Misapply'd by
them to us, was Directly Levell'd at themselves, as Brodchers of Erroneous Doctrines. Had
some dismiss'd him, being far Advanc'd in Years, with a Serious Exhortation, to make
Choice in Time of a Proper Mediator, to whom he might address himself in a Dying
Hour, &c.?

Jattianaden's Father came likewise to Us, and told us, amongst other
Things, in Conversation, that the Romans at Elakurideshi had inquir'd of him con-
-cerning the State of our Congregation here; and his Answer to them had been this;
The Baptisme exactly resembles Your's, and they have also a Confession; but the
Administration of the Eucharist differs in this, that they gave the Blessed Cup
at Tranchenbar, Avouching it to be Christ's Institution. They replied, Because
it was so Heinous a Sin, to spill the least Drop out of the Consecrated Chalice, that
the Ground that receives it must be raged up, and the Garment stain'd therewith
must be burnt, therefore Three hundred Bishops, and many other Teachers (Emin-
-ent Priests) had determin'd in a General Council (at Costnitz A. 1414) to
administer the Sacrament under One Species only. And They themselves ackn-
-owledge, that the Novel Doctrine of Transubstantiation, Sprung up in the Ele-
-venth Century, gave Rise to this Inhibition: and peradventure the Custom, obtai-
-ning in the Twelfth Century, of Dipping the Bread in the Wine might subserve in
some degree to promote this Innovation, in the Second Age following: all the said
Usage had likewise taken Place in the Third Century. We refer'd the Man to
Hebr. XIII, 9. It is a Good Thing, that the Heart be Establish'd, &c.?

The 14th of July, Because the Celebration of the Sacrament was to
ensue the Succeeding Sunday in our Congregation;

such as were adjudged fit to be Communicants, receive an Exhortation to prepare themselves for a Worthy Reception. Amongst the Rest, a Certain Woman Exceedingly prais'd the Grace of God, which She had Shewn to her Soul, Saying, her Tongue was too Weak to Magnifie the Divine Mercy according to it's Dignity. The Great Things of the Gospel had Effectually touch'd her Mind, which Multitudes disregarded. &c. We ask'd her, Which had prov'd the First Opportunity, wherein God was pleas'd to Incline her Heart to Religion? She answer'd, Her first Desires commenc'd upon hearing her Sister extoll the Happy State She was in, after having Submitted to the Ordinance of Baptisme. This had put her upon Considering, how She had hitherto led her Life in Heathenisme, as in a Dark Wood, Strongly Inclos'd, Utterly destitute of the Knowledge of God, and the Word of Truth. &c. She had Likewise a Sermon, a Person Dying, whose Case had made so Strong an Impression on her Heart, that She had found no Rest, until She became a Christian.

The 18th of the Same Month, being the Eighth Sunday after Trinity, a Man Staying behind, after the Afternoon's Catechization, complained of the Sense he had of the Guilt of Original Sin, and Eternal Damnation, the Genuine Offspring thereof; as also, of his manifold Infirmities, and Great Dissipation of Thought, at what time he would address himself in Prayer to God. And therefore desir'd us to invoke the Divine Majesty on his Behalf: We promis'd him to pray for him, & Exhort him also to Continue Instant in Prayer, and then God in his Good Time would endue him with Spiritual Power.

The 25th following, the Solemn Ordinance of Holy Baptisme was administred upon Nine Persons from Kasan Kodei near Tanjaur. (See above y 15th of April.) These People came hither, a Fortnight before, in Order to their Preparation, being Accompanied in their Journey by a Man, with his Wife, and Daughter, who now came to acquit themselves of their Promise, made at our Request, of Visiting us again for further Instruction, when they were Something hastily Baptiz'd on y 30th of May, on Account of the Imminent Danger from the Subedhar. This Man, Named Rajappen, told us; that the Romans had greatly importun'd him, Saying, What should induce him, who liv'd so much nearer them, to take so long a Journey with his People, &c.? His Reply was, I saw no Great Difference betwixt You and Me, whilst I yet continued in Heathenisme. And in Proof hereof he Objected to them the following Articles, as related to us with his own Mouth in Every Essential Point, to which we have only added Some few Observations for better Explanation. Says Rajappen to the Romans, I besmear'd my Self, in my State of Heathenisme, with the very Same Ashes, Ye Papists gave me with your Own Hands. I celebrated my Pongal Festival on y 1st of January, Old Stile. (See Cont. XXI. p. 610. & XXIII. p.) As you do Your's on the Epiphany just Five Days before. The Shivapattikarers, (Worshippers of Siven) recite their Mandirangol, or Formes of Prayers, according to the Puttiralsham, (Contin. IX. p. 790. & XXXI. p. 770.) or Shiva-mâlei: (a Puttiram, or Siren String, worne about the Neck.) These Formes of Prayer at Certain times they Babble as often over (Matth. 6. 7.) as there are Grains upon the String, with many Vain Repetitions. You Romans resemble them in Saying Your Prayers with the Assistance of Your Beads. (which they also call Shiva-mâlei, and may well be Interpreted, Prayer String; because Shiwam, or Shebam, Signifies likewise Prayer &c. &c.) The Heathen Priests offer three times a Day their Pushei,

(z) The Catechumens apiece Exhortation.

(a) being both Morning & Comfortable.

(b) One complains of his Sin, and Misery from thence.

(c) Baptisme

(d) Original Sin and Corruptness of Mind Treating thereof.

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or Oblation, [illegible] their Pagode with many Ceremonies, pronouncing Certaine
Appointed Prayers in their Language to Virendam; they also frequently Ring
with little Bells, in the Time of Perfuming with Incense; wherein therefore differs
the Celebration of Your Romish Masse. (In the Malabarian Tongue the Mass
goes by the Name of Pushei.) The Heathens place their Idols upon the Jappar-
-am, or Chaire of State, likewise upon the Tet, or Triumphal Chariot; and
march along the Streets in Pompous Procession with loud Acclamations. (resem-
-bling the Pompa Circensis of the Old Romans, a Processional Solemnitie celebra-
-ted in Honour of the Goddess Ceres. Tertullian. de Spectaculis. c. 7.) Every Body
payes a profound Salaam, Obeisance, and Adoration to the Idol, either before
their Houses, or wheresoever they meet the Procession. They hand up Cocoa
Nuts to the Bramane, who sits by the Image, and by Breaking them in pieces upon
a Stone, or hard peice of Wood, returns the Halfs. They Dance, and play, beat th-
-eir Drums, and Blow their Trumpets, Discharge their Guns, and make Bonfires
with other Fireworks, All as Signals of Joy. You Romans carry the Image
of the Virgin Mary in Procession with the like Ceremonies, Yea, on Easter Day
in the Evening. You draw the Great Triumphal Chariot about the Streets (Conf.
Contin. IV. p. 182.) At One of these Easter Processions, at Counampaty, or Kun-
-empatty, in the Madurean District, the Heathens expressed so great Devotion,
as not to be Distinguish'd from the most Zealous Christians. (Lettr. Edifiant. Tom.
IX. p. 235. Sq. ibid. p. 237. Also at the Procession with the Image of Ignatius Loiala
at Goa. as in Langhans's East India Voyage, p 471. Sq.) The Heathens worship
the Image of Mariamme, (or Mariammen, Lady Mary. Contin. VII. p. 379.)
the Image of Shavri-rasa-perumal, (Wischtnu) and the Images of the Rest of their
Idols, not in Opinion of the Figures being the Individual Persons themselves, but
only as Representations assisting to fix the Attention of the Mind upon the Person
Represented. You worship the Images of the Virgin Mary, Shavriar, and Other
Saints, under the same Notion. (Conf. la Croze Histor. p. 126. XI. cum Concil.
Trident. Sess. 25. Edit. Hal. p. 175.) The Heathens fast at the New Moones, (
Such as are Fatherless.) Others on a Friday in Honour of Mahâ Eledshimi, the
Goddess of Riches, whose Image, as before in the Pagode, being Stamp'd on silver Coins, goes for Eight Shillings
These Wash themselves, and Besmear their Foreheads with Holy Ashes, Abstain-
-ing from Meat in the Afternoones, and at Night, Eating only Suttu-pesanom, (con-
-sisting of Victuals, that is, Herbes. Ye Romans, likewise observe the same Abstinence on
Fridays, and Saturdays; besides Your Nine Yearly Set Fasts, held Necessary
and Indispensable: to wit, the Seven Fridays in Lent, Easter, and Christmass
Eves. then You also Wash Your Selves, &c. (Conf. La Croze p. 261. XIII. XV.)
When the Heathens keep a Wedding Feast, they raise the Pillar of Arasani (Cont.
VII. p. 369.) with Four Earthen Faces, viz. of an Elephant, a Horse, a Ram,
and a Peacock; (Others superadd the Face of an Ox.) They also place a Grinstle
Stone (used in the Malabarian Houses instead of a Mortar) with a Pestle
upon it, and other such like Wedding Ceremonies. Ye Romans retaine the Major
Part of these Rites, with little or no Alteration. (Ibid.)

This Parallel betwixt the Romans and the Heathens might be further
prosecuted, since the Bramanes keep in their Custody only their Religious Learning
(as the Mahometan Lawgivers preserve the Alcoran in Arabic) and
Teach, that Remission of Sins is to be obtain'd by Gifts, Vowes, Legacies, Foundations,

Severe Pennance, Jampasum, or Celibacie, Pilgrimages, and Other Troublesome Workes. They also deceive the People with Comic Interludes, Lying Miracles, and other such like Inducements. (Conf. Cent. XXII. p. 877. Barrodius [illegible] & alibi. Where he compares the Romish Religion with Gentilisme, and [illegible] this [illegible] time [illegible] Heathen [illegible] in this point by [illegible]

(i) cf. Augustin. Civ. Dei. Lib. VII. c. 9. 26.

Nagapatnam

The 30th of July, A Bohemian German, residing in Nagapatnam, Mentioned before on the 28th of January, returned the History of [illegible], which We had lent him, Attended by a Letter of the following Contents. I give You many Thanks for the Psalme-book, published at Halle; but thinking, Such a thing was not to be procured, I reserved for my Own Use the Book You sent to N. I send back herewith the History of [illegible], and am much Obliged to You for the Loane thereof: I should have returned it long ago, had not a Great Many Friends desired it's Perusal: I have transcribed Several Remarkable Instances, which have contributed to the Edification of Many. I distribute all the Books left with me, amongst the People, that love the Word of God: and have drawn out a Catalogue, that They may be Recollected on Occasion.

Letter from Nagapatnam

The 31st July, Six Youths were dismissed, Out of the House belonging to the Mission, in Order to get their own Livelihood abroad, having now, for Three Years past, been Instructed in the Art of Painting Callicoes. Some Months ago Another Lad, who had been Apprentice to a Taylor, obtained Permission, upon his Request, to go to Columbo; From whence however he came back to us in the Month of October. The Barreier Boys can not be put to any Liberal Profession, but must in Time Inure themselves to labour with their Hands: Consequently, we must not presume to retaine them, beyond the Usual Period, in the Schoole, after They have imbibed the Necessary Doctrines of Christianity, and have learnt to Read, if they are not too far advanced in Years, when they come first to Us. One of these has this day procured his Discharge.

Boys that have learn'd Trades.

fairlay upon

(l)

On the Day abovementioned, the Poor of the City, and of our Congregation, being Assembled to hear the Word of God, and receive Almes, as Usual, at the House of the Mission, every Saturday, We separated them into different Bodies, according to their several Professions, that we might know, How many there were of Each particular Religion. Upon Scrutiny appeared, 61 of the Reformed, 67 Romans, 48 Heathens, and Eight Mahometans: In all 176. Proper Exhortations being particularly directed to Each Distinct Party, Christians, Mahometans, and Heathens; We distributed Six Fanos, & 48 Kas, among them, Amounting to Three Kas Each Person. This Appointment was primarily intended for the Poor of the City, that belong not to the Mission, (Cent. XX. p. 469.) because the Poor Widows of our Congregation have Two Fanos Monthly Allowance: However, Our Poor also fail not to attend duely in Competition with the Poor of the City.

Poor of the City.

August the 5th A Man, and his Daughter, out of the Country, were admitted to Baptisme. Because the Christians in the Country are not Subject to our Immediate Inspection, We therefore Sedulously inculcate into their Minds, Continually to remember their Restipulation of a Good Conscience to God in Holy Baptisme, wherein they have Renounced the Devil, and all his Workes, with his Pomp, and all his Service. (As the Old Gracian Formulary Says [illegible] Origen, Tertullian (De Spectaculis. c. 4) to renounce the Devil, his Pomp, and Angels: Chrysostome, (Homil. 12) I renounce thee, O Satan, thy Pomp, and thy Service: & Salvianus (de Gubern. Dei, Lib. 6.) I renounce the Devil, his Pomps, Shews, and Works. All which Forms were principally Compos'd for the Heathens, to be Used by them at Such Times, as they Embraced the Christian Religion. In These things therefore We endeavour

(k) 1 Peter. 3. 21.

to Instill into our Christians in the Country, to prevent all Conformity to the Sinful World, they have renounced (Rom. 12. 2.) and especially, not to salute their Forehead with the Aspersion of Consecrated Ashes, after the Manner of the Heathens, since that Part has been Sign'd with the Cross, and receiv'd the Perfusion of Water, administred in Holy Baptisme.

The 3d of August, Arriv'd the Ship, Count Lerwig, from Denmark; but All that concern'd us, being put on Board the Other Ship (which I daily Expected) We at this Time receiv'd Nothing. In the mean time, came a Malabarian Letter from Colombo, by the Way of Nagapatnam, Written by Joan de Costa, a Reform'd Catechist (Mention'd in the Article of the 24th of July, in Last Year's Diary) the Contents whereof follow. "Your Servant, and my Apostolic Catholic Brethren, are all in Good Health, through Your Intercession, this 15th of April. I beg Soon to know how You do, and wherein I may Serve You. The Subject of my Present Writing is to Acquaint You, I receiv'd Your Letter of February this Curr.t Year, and the Pacquet of Books, with the (Malabarian) Sermons, to my Exceeding Great Joy; Greater than if You had presented me with 2 or 3,000 Pagodas: because Money is but Transitory Riches. These a Treasure that indures to the Third and Fourth Generation. As oft as I read them, I remember You with renewed Sentiments of High Respect. I have given Some Persons the Difference da Christendade to read, and shew'd them the Proofs, as Many as I could find. But I want the following Books, Genesis, Exodus, Numbers, Deuteronomy, Revelations, &c. (The Names of the Respective Books are not prefix'd in the Malabarian Bible, and probably he don't understand the Portuguieze) I would gladly receive a Specimen of Consolations for People in Sickness, a Forme of Prayers to be Used over Persons in the Article of Death, and likewise a Directory, Suited to the Instruction and Consolation of the Survivors: besides these, the Old Testament, a Psalme Book, a Prayer Book, and Instructions concerning the Declensions in the Portuguieze Tongue, would be Very Acceptable. If You will vouchsafe to manifest so great Regard to my Requests, I shall never be able to render You Sufficient Thanks. God will reward You, if You furnish me Yearly with a Number of Good Books. When I presented Your Salutations to Our Priests, they Express'd a high Satisfaction therein. A Thousand times I salute You with Hands lift up to Heaven."

Romans embrace our Religion.

The 8th of August, Seven Persons out of the Country, formerly of the Romish Communion, receiv'd the Sacrament for the first Time at our Hands. Sundry Others accompanied these, but None of them appearing to be as Yet —— Sufficiently Established in the Knowledge of the Truth, and more Time being requisite to make Tryal of their Sincerity, We represented to them, It was not our Way, how Customary Soever it might be amongst the Romans, to Admitt immediately All Comers without Distinction to the Reception of the Sacrament; altho' we did not peremptorily reject Any: however, their Journey was not in Vain, since they had now both Seen, and heard, all Things in Person. But the Abovemention'd Communicants were Obliged, according to former Precedents in like Cases, to Engage themselves to the Performance of the four Succeeding Articles. 1.) After chearly Acknowledging the Errours of their former Belief, and Practice, and Sincerely Accepting the Truth, to be Still Willing to be farther

Their Engagements.

Instructed in Point of Faith and Duty by our Catechist in the Country. 2) Never to relapse to the Romish Church, all the they were not to hate any Roman Christians, but rather Oblig'd to Love, and pray for their Conversion. 3) To Induce their Children, and Relations, Especially, if Yet Heathens, to the Acknowledgement, and Acceptance, of the Truth. 4) To set a good Example both to Pagans and Christians; to Love, Help, and Serve One Another, with all the Heart.

A Soldier, by the Nature of his Service being not permitted to Stay the full Time of Preparation with the Other Catechumens, was Bapt-iz'd, and departed to his Post at Madevripadnam: having Seen made Considerable Progress in Learning the Fundamental Doctrines of Christ-ianity, by the Advantage of an Excellent Capacity. a Soldier Baptiz'd.

Rajanaikken gave us to Understand, that he had baptiz'd a Woman in Labour at Madevripadnam; Cui Vitae Unable, five Months ago, on Account of Pregnancy, to Accompany her Husband hither for Baptization. This Ordinance was administered at her Urgent Desire, She heartily Sighing after her Saviour, as likewise upon her Child, and Another Child then present, and all Three departed this Life after Baptisme. Three baptiz'd in Extremity.

The 30th of August, After having dispatch'd, in the Course of our Exercitations upon the Scriptures, the Epistles to Timothy and Titus, descriptive of the Pastoral Charge; (Conf. Cont. XXI. p. 649. 715.) We Enter'd upon the Equally Elegant, and Pathetic, First Epistle to the Thessalonians, to deduce from thence the Idea of a Useful Missionary: to the End, that in the Execution of this Office, We may Copy after the Example of Paul, and Earnestly Seek by Prayer the Good of the Malabarians, Delivering the Word in Spirit and Power, Even as that Apostle of the Gentiles amongst the Thessalonians. With this View, the late Professor Francke so Strenuously recommended the Perusal of this Epistle to Our Predecessors. Cont. VI. p. 254. coll. Cont. XXII. p. 882. a Catech

The Bible now surprizes Such of our Christians in the Country as can Read, with the Novelty of it's Contents: (2 Chron. 34. 14. Segg.) Therefore Rajanaikken frequently puts Such Questions to us, as would not otherwise have Once Enter'd into our Minds. For Instance, One Day, whilst Attending here on Account of Some Persons Come to the Preparation, he inquir'd, By Whom the Books of the New Testament were Collected into a Volume? (vide Carstein's Harmonia, Introduction, Cap. 6. p. 52. Segg. Coll. Magdeburg. Centur. II. p. 52. 732.) And if there were Still preserv'd the Original Manuscripts of the Inspired Pen-men? Also, what Ground we had to understand, the Devil to be Meant by the Serpent, mention'd in the 3d Chapter of Genesis? Also, why God in the 20th of Exodus, 5th & 6th Verses, should extend his Vengeance only to the Fourth, but Shew Mercy unto the Thousandth, Generation? and more Interrogatories of the Same Kind. The Entrance of thy Word giveth Light, It giveth Understanding to the Simple. Psalm. 119. 130.

The 15th of August, Fourteen Persons were Added to the Congregation in the Country, and Four to the Church in the City, by the Institution of Baptisme. Four Children from the Country were admitted into the Malabarian Schools: and besides these, Ten Others from Tanshaur, Madevripadnam, and Parts adjacent to this City, were before Initiated in Learning in Our Schools:

and this Method, under the Divine Blessing, may serve in Process of Time to the Propagation of the Faith.

German Books sent to Cudalur.

The 15th of August, We sent the German New Testament, John Arndt's True Christianity, with other Books, and fifty Small Treatises for the Use of the Germans Inhabiting at Cudalur.

A Communicant Transported.

The 25th of the same Month, A Young Man of our Congregation, Mesrion, before any 15th of July, having several Weeks ago desir'd to receive the Sacrament, and afterwards Refusing of his own Voluntary Motion, came this very day to partake of the Eucharist. This Person had been Miserable Afflicted, for a long time, with the Prevalency of his Natural Corruption and Infirmity; so that once he said, in the Agonies of a Bitter Resentment, Since I embrac'd Christianity, My Condition is Worse, than in a State of Heathenisme. Chron. 7. V. 7. Says I. God hears not my Prayers, because I am so great a Sinner. &c. Being now, upon this Occasion, again Examin'd as to his Spiritual State, and Exhorted to persevere in Seeking after God, since he might be Assur'd of finding him at last. We observ'd the Man to be in a Time of Extasie, so that he proclaim'd, with Tears of Joy, how God had been Merciful to him in Christ Jesus. Sealing the Remission of his Sins, and infusing into his Heart the Comfort of the Holy Ghost. This Serenity, and Refreshment of his Soul, he had only Experienc'd for two daies Space; having before passed much Time in Exceeding Trouble, and Anxiety of Mind. Therefore he would no longer defer, to receive the Body and Blood of his Saviour, by Faith, in the Sacrament, as being fully persuaded, his Redeemer, the Lord Jesus Christ, would Vouchsafe thereby to Confirme him with a Greater Measure of Strength. He thus describ'd the Condition of his Natural State: The Pleasures and Allurements of the World had presented themselves before him, and the Flesh, with it's Corrupt Affection, had prompted him to Taste but Satan, and Hell, had follow'd close at his Heels, and threaten'd to devour him. When once he had an Opportunity, and his Resolution was Subdued, to Consent to a Violent Temptation, Jesus in Mercy had interpos'd, and shew'd unto him the Heinousness of the Sin, and therefore not to be Committed. The Word of God had mightily Convinc'd him at all times of What was Right, or Wrong; but his Strength to resist Sin was no Ways proportionate: though now, in the present Sentiments of his Mind, he would rather lose his Life, than Wilfully commit a Single Sin. He was ready to undergo the Cross in what Forme Soever, for the Sake of the Lord Jesus, Even to the Loss of his Head; because the Lord Jesus had Said, He that takes not up his Cross, and follows me, is Unworthy of me. He was Willing now to Love all Mankind, Even his Enemies, Yea, to throw himself down under their Feet. He felt a Wondrous Propensity within, to declare to Others, with due Praises the Divine Mercy imparted to his Soul; but complain'd, there were Very Few, who relish'd such Discourses: One, to whom he had Spoken in Confidence, had expos'd him to Derision, Saying to Another, This Man stands no longer in Need of any Teacher, for he is turn'd Priest himself. &c. Whereupon we Exhorted him to Constancy, and told him, this Transport of Spirit would not continue always; but God, it may be, would permitt a Time of Temptation to beset him, and then he must take Good Care, not to abandon his Strong Tower of Refuge, and betake himself again to the Love of the World: Nor said he, I trust, my Jesus loveth me too Well, to Suffer me again to fall from his Grace: but Grace alone must

Accomplish all things in Me. &c.ª May the Only True Saviour fulfill the Good Word of Promise towards him, (Joh: 10, v: 28th) that None may pluck this Sheep out of the Good Shepherd's Hands.

Visit from Columbo.

The 28th of August, A Reformed Indian Portuqueze from Columbo visited us; and signified, that our Books were Very Acceptable there. Eleven Years ago, having procur'd at this Place a Portuqueze New Testament, and a Catechisme; & Shewing them upon his Return to the Hollandish Minister at Columbo, he parted with them to him upon his Importunity; and therefore now Requested another New Testament, and other Portuqueze Books printed here, to be given him. Mr Conyn, One of the Dutch Ministers, understanding also the Cingaleze, used to preach in that Language, as often as the Sacrament was administred in that Church. But the Malabarians, dwelling there, were forc'd to be Content with their Catechists, and School-Masters. The Portuqueze had a Minister, or Reader, appointed to read a Chapter out of the New Testament, or David's Psalmes, in the Hollandish Church, before the Hollanders Divine Service begins. The Indian Christians, Portuqueze, Malabarian, and Cingaleze, converted to the Christian Religion by the Roman Missionaries, as likewise their Descendants, were all Papists in their Hearts still: and

Though they are Oblig'd to resort to the Reformed Church, Yet they either talk or Sleep, during the Time of Divine Service. All their Children are baptiz'd by Dutch Ministers, for No Roman Catholic Priest dare appear in public there. But they come in Disguise by Night out of the King of Ceilon's Country into the Towne, and perform their usual Ceremonies on the Children, who have been already baptiz'd in the Reformed Churches. The Dutch out of their Seminary had made Two Cingalese Catechists, in order to send them into the Country, to teach and baptize the Heathens: and Both these, by the Governour's Order, were paid the same Honours as the Dutch Ministers. Mr Adrian de Mey, former Minister at Jaffanapatnam, and Head of the Malabarian College, makes Mention of this Seminary in Two of his Letters to Mr John Tondere, respectively Dated in Jaffanapatnam, the 6th of November, 1690, and the 22 of January, 1692, Both Annexed by G. M. Laurentij to John Tronton's Letter of the Primitive Christians. pag. 303. The English have likewise given Directions for the farther Instruction of some American Christians, as Cotton Mather, and Others, have publish'd in their Printed Relations.

* called Pregers

The 5th of September, Arriv'd the Other Ship, the Golden Lyon, whose Captain died in the Voyage, as did the Commander of the former Ship. By this We received Letters, and much Excellent Advice, as well out of Denmark, as Germany; and we Acknowledge our Selves to be highly Oblig'd on this Head to our Friends and Patrons. The Lord hath done Great Things for them; The Lord hath done great Things for Us; wherefore we rejoice. In particular, We render our most Hearty Thanks to the Dearly Beloved, Deceased, Professor Franck, altho' in his Grave, Yea, Even before the Throne of God, for his Cordial Love, and Incessant Care he took of Us, and of the Work We are promoting, like a Tender Father till the Day of his Death: and a little before his End he Call'd upon us, and Cried out to us, with the Awakening Voice of a Trusty Watchman, in a Letter of the 17th of September, 1726; Since printed in a Separate Part of a Treatise, Entitled, A Meditation on the Fullness of the Spirit, with a Lecture of Exhortation adjoining thereunto.

Letters and Accounts from Europe.

We remember the Guide, who spake unto us the Word of God; and [illegible] his Faith, Considering the Issue of his Holy Conversation & Practice. (n)

(n) in the Greek, τὴν ἔκβασιν τῆς ἀναστροφῆς. Hebr. 13, 7.

The 26th of September, Came a Letter from Rajanajiken, the Country Catechist, Now Residing in Madewipadtnam, and his Brother Shinappen at Tanschaur, in which he acquaints us, that a Member of our little Congregation at Tanschaur, a Widow, Dying, had left behind her a Sucking Child, besides her two Sons here already in our Schools; and that, at her Interrment, he had made a Short Discourse to the Assistants at the Funeral of the following Import: God created Man for Immortality, but Sin introduc'd Death into the World; therefore the Son of God assum'd the Human Nature, and suffer'd in our Stead, that they, who believe in him, should not perish, being Redeem'd by the Blood of Jesus: But the Cause, infus'd by the Hellish Serpent, in the Beginning, into the Hearts of Mankind, has such a Deadly Influence, that a Separation must needs ensue between the Soul and Body. Now therefore Thou Corpse, which must Earth, become Earth again, until thy Resurrection out of the Earth on that Day, wherein the Lord will reunite the Body with the Soul. And then he repeated the Lord's Prayer. The Roman

Funeral Sermon... though (p)

the like Occasion addresse their Prayers to the Saints, which gave Birth at this Juncture to fresh Contradictions betwixt them.

P. Rajanaiken has heard these Words pronounc'd by us, when we Ad-
-ministred the Sacrament according to the Rites observ'd in the Danish Church; whereof Mention is made Contin. XI. p. 592. The like Forme is also Used by the Armenians in Persia. Gemelli Carreri Voyage du Tour du Monde. Tom. II. p. 348.

Exhortation.

A few Days ago, the Catechist Aaron was sent into the Country, to visit our Christians in the District of Majaburam: (q) at Setting out he went to Kumaraman-
-galam, to discourse there with their Catechist Sattiyanaden, and be Instructed by him in the Knowledge of all that Subserves for the Profitable Execution of his present Commission. He visited also the House, or Edifice, Erected for their Assembling on Sundays, and made a Short Discourse, accompanied with an Exhortation, upon Luke 12. v. 1. &c. 12th to our Christians there, on y 30 of September, being the Seventeenth Sunday after Trinity: and afterwards repair'd to the Neighbouring Villages, where our Christians inhabit, who are only to be met with in the Evening, at this Season of the Year, as being oblig'd in Seed-time to Work hard all day long in the Fields. He reprov'd a Person, that refus'd to labour, and went a Begging in the Habit of a Pagan Begging Monastic (Pariaharen). He examin'd into the Progress the Children had made in Learning their Catechisme, and inquir'd into the Disorders Crept in amongst them: and came back at the Expiration of Ten Days. We are now Busie, under the Divine Assistance, not only in Giving Such Orders, as we Judge Necessary for the Profit and Edification of this Flock, but likewise attempting to put them in Execution, as far as their present Miserable Circumstances will allow of.

(q) Majaburam, Or Maiura punam, Peacock's Towne in Com-
-mon Pronunciation, Mairom, is Situated a Day's Journey Westwards of Tranebar, and is the First Towne of Note you meet with upon that Road.

(r) This House, tho Compos'd of Lime and Straw, is not design'd for the Same Use as other Churches are; but as it was built at the Inconsiderable Expence of Thirty Pagos, Amounting only to Ten Shillings Sterling, It is no ways Comparable in it's External Appearance with Any thing that bears the Name of a Church in Europe.

Malabarian Printing House.

This Week was Finish'd, in our Printing House here, an Edition of the Books of the Apocrypha, Translated into Malabarian by the Revd Mr Schultze: and the Two Small Malabarian Treatises, Entitled, the Order of Salvation, and the Condemnation of Heathenisme in General, (s) being all Dispos'd of, were now Revis'd; and the First underwent Two, the Last Three, Hundred Impressions.

(s) In this last mention'd Treatise, the Malabarians, being Stiled Akkiâniaeb, (Heathens) and their Religion Akkiânam (Heathenisme) Words giving Offence, as Importing in the Malabarian Use, Atheists, and Atheisme, as well in Theory Practice: Witness the Malabarian Letter, Written on Occasion of this Book, Contin. XI. p. 925. See Contin. VII. p. 484. (t) We have in the Present Edition inserted Others of like Signification, to wit, Men-njânam-illadawergöl, Missing the True Wisdom; and Men-njânam-illamei, the Want of True Wisdom. The Method of Representing Things by Questions and Answers being most Effectual in the Instructing of the Malabarians, We have transform'd the Eight Chapters, of which this Treatise consists, into pertinent Interrogatories and Replies.

Conf. Cont. XI. p. 923. (t) It. Contin. VI. p. 287.

The 30th of October, being the 20th Sunday after Trinity, when our Assembly had the Invitation to the Solemnity of the Lord's Supper under Consideration, we heard with much Grief, that Some of our Congregation, allured by the Pompous Show, Exhibited in the Roman Catholic Church, had been misled to go there, and partake in their Worship, nearer Resembling the Idolatrous Service of Baal, than the Adoration of the God of Israel. All Day long, Nothing was heard in Towne, but the Noise of Drums, Discharging of Guns, Singing, Dancing; because that Heathenish like wise Celebrates a Grand Festival, call'd Nossa pastor, or Maganânbar, (t) and were no wayes behind hand in their Zeal in Pageantry, and Worldly Diversions; but the Roman Catholics observ'd the Festival of the Virgin Mary of the Rosary, Call'd in Malabarian Simayâlei Madarinuteheias Arunâl, (u) and after Sermon went in Procession through the Streets with a Magnificent Image of the Virgin, plac'd in an Open Shrine, the Height of a Man, and carried upon the Shoulders of Persons particularly deputed to that Office, who assume the Name of Irmandadigob, or Irmaos da Confraria, and Accompanied by the Images of Christ, St Francis, and Others. Next the Image of the Virgin came Several Young Boyes, Dress'd in Female Habits like Heathen Bobl-Dancers, (contrary to the Express Divine Prohibition, A Man shall not put on a Woman's Garment, Deut. 22. 5th.) There was Beating of Drums, Playing upon Musical Instruments, Dancing with little Bells of Brass, and Singing of Songs, All in Exact Resemblance of the Heathen Festivities. The Roman Catholic Soldiers made frequent Discharges with their Firelocks; and before the Procession march'd Several Gladiators, and Others carrying Streamers. Some of our Assembly attended likewise in the Procession, as above related; but, in their Passage along the Streets, they were observ'd by a Certain Person of our Portuguese Congregation, who so Warmly rebuk'd One of these Delinquents in public, that Confus'd with Shame, he retir'd from the Procession. At the Return of the Procession, Two Tables are plac'd before the Church Gate, and Two Boyes, handsomely attir'd, ascending upon them, make an Oration in Portuqueze, and Malabarian, Nearly resembling an Eclogue, or Pastoral Tale, comprizing such Memorable Incidents as appertaine to the Holy Day, plentifully adorn'd with Fable; for Instance, that the Great Monarch, attempting to destroy the [illegible] Religion of Rome, met with a Notable Repulse from Don Juan d'Austria, through the Intercession of the Blessed Virgin. From hence a Judgement may be form'd of the Very great Difficulties, the Evangelical Labourers are to Encounter with, whilst they are Endeavouring under such Disadvantageous Circumstances, to Induce the Malabarian People, so strongly addicted to Objects of Sense, to relinquish a Superficial, and Espouse a Solid, Religion. Ex.

(t) Phil. III. 3. For We are the Circumcision, which Worship God in the Spirit, and rejoyce in Christ Jesus: and have no Confidence in the Flesh; or in a Religion only Carnal, and Externally replete with Works, and Pompous Ostentation, wherewith Unfortified Minds are Strangely Enchanted.

(u) This Holy Day is Celebrated, with a Variety of Ceremonies, in Honour of the Goddess of Learning, Arts, and Sciences, by Persons of all Professions, in every House, and [illegible] the Pagodes; for Every One consecrates his Instruments, A Carpenter his Axes and Planes, a Writer his Pen, the Taliarens their Lances, and Even the School Boys their Scholastic Implements.

(w) Being Interpreted signifies, the Festival of the Holy Mother.

(printed by them to be Authors) of the Rosary. Conf. Historia dos Milagres
do Rosario da Virgem N. Senhora. Lysboa, 1689.

CX. Doctor Buddeus an Eminent Divine of Jena, [illegible] Lectures, the Distinction of
to inculcate very much in his [illegible] the Famous Baron Pufendorf, District Rites, and the Superficial Religion:
and likewise to alledge several Remarkable Quotations out of his Treatise De Jure
Faciali Divino. Viz. That True Sole Religion consisted in Giving up the Heart to
God in True Repentance, Sincere Faith, and Obedience. Yet notwithstanding this, there
must be Appointed a Publick Divine Service, Impossible to be Effected without Certain
Rites; though not to be Superstitious [illegible] But the Major Part content them-
selves with a Superficial Religion. The Said Baron Excellently inters, That although
God prescribed Certain Rites to his Peculiar people of Israel, yet his Sole Designe
therein was to lead them by Such Shadows to the Knowledge of, and Faithin, the Mes-
-siah. Therefore it is Urged throughout the Old Testament; that Religion lies not in
Externals; since God Searches the Heart, and requires Obedience. 1st of Samuel XV.
22. Psalm. 50, 8th & Seq. Psalm: 51; 18. 19. Esaiah 1. the Whole Chapter. Hosea 6; 6th
and following Verses. Hence Dr Buddeus forms his Judgement of Great Men;
Turning Roman Catholics so Easily, because they never had Experience of Solid
Religion. Such as place Religion in Superficials, soon Espouse Popery. Therefore
the Romish Clergy prosecute with the Fiercest Hostilities, all Such as presume to
Attack their Superstitious Pageantry: Molinos, Good Man, experienced this Truth;
Undergoing the Sentence of Perpetual Imprisonment, Chiefly for assaulting the Exter-
-nals of Divine Service, as Daily Celebrated in the Church of Rome: tho he at the Same
Time was not Altogether Free from Errors.

In the Afternoone of this 30th of October, a Romish Christian of Naga-
Visit from Nagapatnam. -patnam repaired to Our Church, and declared, The Pompous Procession of that Day
had Excited in his Mind Sundry Scruples: We directed him to the Passage above re-
-ited in Deuteron. XXII. 5. The next Day he returned to us, and related, that he had
Consulted Some of his Companions concerning the Sense of the Passage recommended to
him; and None of them were Able to give it any different Construction. He reques-
-ted our farther Instructions. We gave him a Malabarian New Testament, and likewise
a Refutation of the Mahometan Superstition; because he proposed Objections to us
on Several Points, which he had learned by frequently Conversing with the Mahome-
-tans.

Letters out of Europe. The 15th of October, arrived the Letters from England; and in them Advice
from our Good Friends, both in England & Germany, of a Collection made in Several
Places for the Benefit of the Mission: We Shall not faile to returne our Acknowledge-
-ments upon the Receipt of this Benefaction. There was amongst these a Dear Friend,
who would not be otherwise Knowne than by the First Letters of his Two Names,
C.K. that Sent Three Ducats, the 5th of November, 1727, to promote this Enterprize.
We received likewise Advices of much the Same Import with these mentioned in the
Letters, that arrived on the 5th of September, by the Canal of Denmark. Amongst the
Rest a good Friend, at the Desire of Some Other persons, requested to know, How much,
within a Trifle, it would Cost to Entertaine a Black Scholar for a Year in Books,
Cloathes, Boarding, &c. In Answer we take Leave to acquaint him, that as the Ra-
-te of Rice goes at present, the Summ total required will amount to Thirty Eight Shil-
-lings Sterling. (Conf. Contin. IV. p. 181.) Praised be the Lord, who raises up Bene-
-factors to promote this Work: May they finde Mercy before the Lord on the Great Day.

On the 19th Came to hand a Letter in Latine from Valerius Nicolai,

Dutch Minister at Cochin, Dated ye 1st of July 1728. wherein he informs Us of the Receipt of our Letter of the 26th of October 1726. after his Return from Anjengo, on ye 30th October, 1726. And the Two Questions proposed by us, Concerning the Ecclesiastical and Civil State of the Thomas Christians: Whether there is in Cochin a Reform'd Congregation, that uses the Portuguese Tongue; to Which he returns the following Terms: That No Such Assembly is there; that the Thomas Christians have no Government of their Own; but live dispersed here and there, subject to Heathen Princes: Some of them are Wealthy Merchants; and at this Juncture, they have their own Proper Bishops, but are divided into Two Parties: One of the Bishops, a Black, and an Indian, Nam: d Mar Thomas, to Whom we wrote, Died lately, and was Succeeded by his Nephew of the same Name: the Other Bishop is a White Man, Call'd Mar Gabriel, a Native of Jerusalem. He beg'd the favour of us, to acquaint him with the Relation the Said Bishop gave us of their Civil, and Ecclesiastical State in the Last Letter (Directed to us in Answer to Our's, and transmitted by the Address of Mr Jacob de Jong, Governour there) Concluding with Wishes for the Divine Blessing on our Undertakings in Christ Jesus, Our Chief Shepherd, and Head Universal. — Letter from Cochin.

During these Days, Our Country Catechists brought Several Persons forth, to the Celebration of the Lord's Supper; and afterwards Some Others to the Administration of Baptisme. We inculcated on this Occasion to our Catechists, Strictly to Examine the people, before they Conduct them to us, pursuant to our former Instructions: for we apprehend, the like Sinister Accidents may attend the Increase of our Church, as have in all Ages infested the Church Universal in the like Situation (Y) Our present Admonition enjoyn'd them, 1st to Instruct more fully, and Exhort with all Fidelity, Such as are Received in Members of Our Congregation. 2dly Wherein although we shou'd afford all possible Assistance, and They were not Oblig'd, as the City Catechists, to give in Diaries of their Daily Behaviour, Yet they were to Consider, that an Account must be rendred of Every Hour to the Lord Jesus Christ, as the Chief Shepherd, & Bishop. — Exhortation to the Country Catechists.

(Y). In the Very Time of Christ's Ministration, how few of his Many Thousand Followers were Sincerely Converted? More admiring his Miracles than his Doctrine. Yea, Hypocrites crept in amongst the Primitive Christians, as the Epistles of the Apostles testifie: A Thing to be Wonder'd at, Considering the Bare Profession of Christianity exposed them to Severe Persecution. When the Emperour, Constantine the Great, receiv'd the Christian Religion, the Heathens in Great Numbers embrac'd the Faith; but with the Lip rather than the Heart: So that it might be Truly Said, And they gathered together All, as many as they found, both Good and Bad, and the Tables were furnish'd with Guests. And at the Juncture of the Reformation Things succeeded little better; for Multitudes outwardly disclaim'd Popery, and Confess'd the Doctrine of the Gospel; but Very few underwent an Inward Conversion, and thorough Amendment of Life; tho' to Such alone belongs the Pearle of Great Value: This was Matter of much Grief to the Good Reformers, who lamented bitterly, that the Ecclesiastical Polity did not undergo a Thorough, and Sufficient, Emendation. Conf. Comenii Historia Fratrum Bohemorum L. 77. p. 23. It. L. 81. p. 25. Sq. of the Deputation sent to Luther concerning Church Polity and Government.

(Z) Luther's Sentiments in his Church Postill. Tom. p. 592, deserve Consideration. "Therefore the Ministry in the Church is Necessary, not only for the Ignorant, who must be Taught, Even the Simple, Illiterate Populace, and Young People; but likewise to Awake, and Exhort, Such, as well know how to believe, & Live.

1725.

Again; I will not serve the Turn, Either to Say, or Think, It is Sufficient to publish the Doctrine, Since where the Spirit and Truth abides, the Fruits and Good Works will Follow: No, Care must be taken to avoid Negligence, and Laziness in Obeying the Spirit; as also too much Fruitfulness in Resisting his Influence. God in this Respect acts like a Noble Prudent Master of a Family, or a Governour, who having a Lazy Servant, or an Officer who otherwise neither Love nor Diligence) yet deems it not sufficient to give his Orders once or twice, what is to be Done, Unless it is in Person continually Urging them On. Even so I think, Were Preaching and Exhortation to cease for one Year, We should in that Space grow Worse than any Infidels. Compare herewith Prov. 29. 18th.

Instruction for Christians in this Country.

There came to us, on the 21st of October, One of our Country Christians out of the District of Majamburam; and brought us Word, that some of the Simpler Sort of our Newly Converted, having been disturbed by the Roman Catholics, had complained to him, that they were compelled to hear the following Reproach, without knowing how to reply: You are Wanting in a Principal Article, Since You have not the Lord's Mother. I pray, inform me us, where there can be a Son, if there be not a Mother. The Relater affirmed, he had instructed them on this Head to the Best of his Power, and endeavour'd to fortify their Minds against such Idle, Impertinent Discourses. We gave him Due Commendations; and, at his Departure, Encouraged him to proceed in Assisting his Fellow Christians; as likewise to Certifie them out of Colossians II. 10. that they are perfect in the Lord Christ, and have in him Every Thing: Yea, his Holy Mother also by Virtue of the Saints Communion. and if they Endeavour to perform the Will of their Heavenly Father, after the Example of Pious Christians, they have the Honour, according to Christ's Declaration, Matt. 12th. 50. to be, and be Call'd, his Mother, Brother, & Sister. And that God, the Father, by a Voice from Heaven, had directed us to his Son, to hear from his Mouth the Oracles of Truth.

N.B. The Journal Sent by the Danish Ship Count Laruig, which Sail'd y 27th of October, Extends thus far: if it should be Arrived before the Reception hereof, This need not in such Case be transmitted to Halle, but may be reserved for the Use of our Friends in England.

To Entertaine the Lovers of Natural History, We will in this Place insert an Account of a Particular Species of Bats in the Indies. Four Leagues, Northwards from Tranchenbar, lies a Village, Call'd Kâlayenur: Happening to come Hither One Day in prosecution of our Journey, We saw upon the Top Branches of a Great Fruit Tree, almost as many Bats, as Leaves; they did not hang in the Shape, but in the Sun Shine, it being about Nine or Ten in the Forenoone: and were Whistling together after their Manner. In the Time of our Observation, came out of the Country, where they keep to pray in the Night, Two Great Flocks more, Flying directly against the Sun, towards the East. They are as large as a little Cat, and with their Wings Expanded a Good Ell broad: and are Eaten by the Poorer Sort of Malabarians. There are likewise the Smaller Kind of Bats, Such as Europe produces, which appear not by Daylight, or not till after Sun Set. The Motive inducing these Large Bats, to resort in so great Numbers to this Fruit Tree, is the Protection they receive from a Neighbouring Pagode, belonging to Angnar, the Idol, or Demon, of the Fields: for No Body dares to Shoot them, or frighten them away from Such a Consecrated Shelter.

Church Visitation in the District of Majaburam

From the 4th to the 13th of November, Our Catechist Aaron was Employ'd in Visiting our Catechists, and Congregations, in the Majaburam Circle: as also, in Inquiring into the Character of a Certain Roman Catholic, (who had Several times been with Us, and desired to be Receiv'd into our Congregation.) He had drawn up his Reasons in Writing in the following Forme. The Romish Church has quite Effac'd the First Commandment, (b). They have Set a Side the Blood of the Lord Jesus, by administring only the Bread. Even as the Heathens celebrate their Festi, Using divers Ceremonies of Adoration, so do the Romans also; (c). The Heathens draw about their Triumphal Chariot at Festivals; the Romans likewise their's. The Heathens bow before the Temples of Ayen, Pidhari, Tukkei, Wiren, and Tsat in Honour of these Gods; in like Manner the Romans bow before S. Antony, S. Xavier, & Many Others: (d). Looking therefore upon these Things as Absurdities, I have betaken my Self to the Gospel, as the Way of Salvation; and receiv'd the Word of our Lord Jesus Christ with all my Heart. The Coming of the Lord Jesus into the World, & his Suffering for us, Seems by the Romish Rites to be in Vaine; but on the Contrary, when We look into the Gospel, their aforesaid Behaviour seems to be Mere Heathenisme. Thus far proceeds his Written Declaration. But we deem'd it the Surer Method to delay his Reception awhile, untill we should be Something Better acquainted with his Character.

Some Days after his Departure, the abovemention'd Aaron sent us Word, that he was Informed by Some of our Christians at Cuvadeikudi, that Shanwri Rajen, the Romish Catechist, had been there; and Attempted to Excite the Heathens against our Christians, Saying: My Priest is a Sanpâsi, (a Saint living in Celibacie) His Name is the Bramaner Jawasigôb, (People of a Religious Deer Seventeenthies) and Pulsigôl, (Malabarians of good Esteem [illegible]: but as for these, they have gone to Tranchenbar, and embrac'd the Parangi Welapu, (the Franks Religion.) They Eat promiscuously with Europeans; a Sort of Religion [illegible] they believe, that Nothing is Uncleane; and make no Difference in Respect to Tribes, Functions, and Orders, amongst Mankind: Can You, that are Idders; (e) and Observe Holy Ceremonies, suffer Such a Crew to abide in Your Village? One ought not to touch, either Them, or their Utensils, for Fear of Pollutions.

He likewise Signified in his Letter, that a Rumour ran thro the Country.

A. 1725. L.

a[s] if the Children of Our Christians, sent out of these Parts to the Mission Sch-
-ole at Tranckenbar, were Sold here for Slaves, and were to be Clandestinely trans-
-ported to Acheim, Columbo, or Europe, before their Parents were aware of it: and
this Report had terrified the poor People from Sending their Children hither.

At Pandeikuchi, abovementioned, was a little Child of Three Months
Old, Vn-baptized, whose Mother had Lately receiv'd that Ordinance, but the Father
continued in Heathenisme: this Child Aaron has baptized in their House, in the
Presence of some Christians, according to our Ordinary Ritual of Baptisme,
deliver'd to him before his Departure for such like purposes: and after this at
Vttankuppei he baptized a little Child of Christian Parents, belonging to our
Congregation.

In Manaapus, he had an Opportunity to converse with the Heath-
-ens concerning the Christian Religion: Some had promis'd to repair to Tranck-
-enbar, to be Instructed by the Priests in the Way of Salvation. Time & Expe-
-rience must evince the Truth of Such their Designe.

(a) A School-Master, Teaching Heathen Children to Read, Write,
and Cast Accompts, according to the Common Vse in Other Schooles, without men-
-tioning to them any Thing of Christianity.

(b) Re means the Prohibition of Worshipping Images. Exod. XX. 3. 4th & 5th.

(c) Principally to be Understood of the Ceremonies used in the Celeb-
-ration of the Mass, also Call'd Pupei by the Romans in these Parts.

(d) The Design herein is, not to Compare the Heathens with those Chr-
-istians, whose Names survive in Due and Deserved Honour; but to evidence
the Wrong Turn of the Mind in Mankind, when it revolves it Self upon Man, as the
Object of it's Trust, and Fear; whereas this ought to be the Sole Propriety of God.
The Heathens concurr in this Impiety, Paying the same Honours to Persons they
had in Esteeme, as the Christians render to Such as have Merited well of the Chris-
-tian Church.

(e) Taden is the Name of the People of a Certain Religious Order, of Wellhun Sect.
who subsist by Asking of Almes, as they wander from Place to Place: Many of
this Sort inhabit this Village of Pandeikuchi.

The 18th of November, Died here at Vttankuchi, by Tranchenbar,
a Pious Member of the Malabarian Congregation, Nam'd Wellajudam, a You-
-ng Man of Eighteen Years of Age, who a Year and half ago, with his Mother,
a Widow, had Embrac'd the Christian Religion. A Continual Languishing
Sickness had quite impair'd his Strength however, it had the good Effect of Inclining
and Disposing his Mind to a more Exact Obedience to the Truth, of which he had ga-
-in'd a Competent Knowledge: and the Time he liv'd after Baptisme, he lead a good
Life, Endeavouring to Earne his Bread by the Labour of his Hands, tho herein
he was much Obstructed by Frequent Relapses. A Continual Looseness made
an End of his Life. When I Visited him in his Sickness, some Days before he
Died, He desir'd the Holy Sacrament, which as a Noviciate, he had not as yet
receiv'd. On this Occasion, I instructed him, by Way of Preparation, in the
Meaning of the Words of the Institution; and, afterwards, he was further Atten-
-ded by the Catechist. The Day before his Decease, when I went to give him the
Sacrament, I found him very Weak, and Seemingly Speechless, which moving me to
Say to the Catechist: Let us Stay a little; He seems not to be Master of his-

Thoughts; and, to all Appearance, his Life is drawing to a Conclusion. Yet he understood our Discourse, and, after a little Recollection, said, Kadhunga. Do but give it me: and farther Expressed the Devotion of his Mind in repeating the Prayers after Me. After the Communion, We committed him to his Saviour, who Releas'd him the Next day out of this Mortal Life. Our Kind Benefactors in Europe may by Such Examples See, We are not Destitute of Opportunities, to Employ their Pious Almes in Supporting the Poor Members of Jesus Christ in the Time of their Sickness and Distress.

A. 1738.

One Day Rajanaikkan, our Catechist in the Country, inquir'd the Reason, why the Altars in the Jerusalem and Sion Churches here are Erected towards the East, and the Altar in the Portuguese Church towards the North: In the Churches which the Romans had in the Country, the Altars commonly Stood towards the South; but in None of them All towards the East: wherefore they assign the Cause, that our Lord Jesus, in his Ascension to Heaven, had turn'd his Face towards the East; and therefore it was Fit for to place an Altar towards the East, since in Such a Situation a Person is Capable decently present his Supplication before the Face of the Lord Jesus. We shew'd him the 1st Kings, 8. 44th. segq. how it had been an Antient Custom amongst the Jews, in Praying, to turn their Faces towards the City of Jerusalem, and the Temple. (Dan. 6th. 11th.) And as from thence the Gospel had gone out into the World, (Luke 24th. compar'd with Psalm. 50. 2.) and likewise several of the Primitive Christians, in Greece and other Western Countries, were either Jews by Descent, or Religion, before their Conversion to Christianity, therefore, as some presume, They had retain'd their former Usage, and Turn'd their Faces in Prayer towards the East. (f). Afterwards, in the Third Century, the Roman Bishop, Sixtus 2d, order'd the Altars to be Built towards the East; And Most Churches in Antient Times had Such a Situation: Yet this Fashion was not Universal, Since they were sometimes Oblig'd to order this Matter, as best Suited with the Forme and Extent of the Necessitated Area (g). But as the above-said Custom Generally obtain'd in Europe, We also have observ'd it in our Churches here. (and this Method in all likelyhood is retain'd at St Thomas, and other Roman Catholic Places.) However, if We, in Saying our Prayers, should be Guilty of so much Superstition, as to direct our Faces always to a Certain Point, We should therein be Equally Culpable with the Mahometans, whose Kiblah, or Position in Praying, is always here towards the West, in Conformity to the Mihhrab. (h) or praying Place of the Levvais, always pointing in their Mosches towards Mecca.

(f). But Since the Inhabitants of the Eastern Parts observ'd the Same Rule of Turning their Faces towards the East in Prayer, altho' Jerusalem lay West from them, Therefore the Christians have chosen to retaine this Forme, the Usual amongst the Heathens in Worshipping the Sun, as having Consecrated this Rite by addressing their Adorations to Christ, the Sun of Righteousness. The Antients assigne several Reasons for this Practice; for Example, that the East, where the Sun rises, is a Figure of Christ: that Paradise, Mankind's Native Country, was Situate in the East; that the Oriental Part was the most Learned Part of the World: that, according to the Translation of the Grecian Interpreters, It was Written in the 132 Psalme, v. 7th Let us Worship towards the Place, where his Feet have stood; to wit, Mount Olivet, lying Eastwards from Jerusalem, as appears from the 14th of Zachary, v. 4th Likewise in the 68th Psalme, v. 33, (according to the Septuagint) who hath ascended up above the Heaven of Heavens towards the East: which Expression may peradventure allude to the Ascension of Christ. (See Bingham's Origines Ecclesiasticæ Vol. V. p. 275, 279. Edit. Grischovii coll. Vol. IV. p. 267. That the Catechumens, in the Ceremonie of Renouncing Baptisme, were obliged first to turn their Faces towards the West, in token of Entirely Renouncing the Prince of Darkness, and afterwards towards the East, as a Signal of their Addiction to Christ, the Sun of Righteousness. Item Magdeburgh Centur. II, p. 88. & T. IV. p. 242. f. Also Arnold's True Description of the

he being called a Day Spring from on high.

Germans.
4th

Primitive Christians. 1 Part. p. 156. Acosta Hartmann's Commentaries of the Christians Atchievements under the Apostles Superintendency. p. 217. &c. Cap). Bingham L. 5. Vol. III. p. 175. Amongst Others, the Church at Antioch, in particular, is Mentioned, to have had it's Altar Erected towards the West. (Ch.) A Mihhrabinitic Signification bears some Affinity to This Word. Bokhr. (Cap. חרב a Sword, a Scimitar.) An Arabian Manuscript, Entitled מנור אלקלוב Munir ulkulub. the Lanterne of Hearts, Divided into 41 Bab. or Sections, containing an Explanation of all the Mystical Mahometan Customs, & Signs in the 28th Chapter, Treating of Prayer, the following Reasons are Given: Wherefore, in the Holy War, the Soldiers are set in Battle Array; now, Consider, how in the Holy War, the Soldiers are set in Battle Array; and they Cry out Fiercely, and Lay on with their Swords, and Courageously beat down their Enemies One after Another. Even so it proceeds in Prayer; for the Supplicants put themselves in Order of Battle, and Elevate their Voice, (Saying, Allahu Akbar, God is Great,) and Combat with Shaitan, (Satan) Overthrowing his Adversary לפניהם ואחוריהם, by the Help of Imams, or the Intercessor, in the Mihhrab. For Mihhrab, takes it's Name from War, as being מקום אחורב, the Seat of War. The Desk, or Pulpit, placed on the North Side of the Mihhrab (cf. Conlin. XXII. p. 867.) is called Minbar, the Word made Use of in the Æthiopic Version to Express Moses's Seat in Matthew, c. 23. v. 2. Mahomet in his Alcoran has borrowed the Ensuing Precept of the Jewes; Likewise, that they, Antecedent to Prayers, must Wash their Face, and Hands up to the Elbow, &c. or in the Absence of Water, Rub them with Dust. Sura 2. v. 145. pp. 4. Sura 5. v. 7. Compared with the Talmudish Treatise Chasidim, fol. 4, where it stands in the following Forme. Every One must Cleanse his Nose, and Mouth, before he begins to Pray: he must also Wash his Hands up to his Armes; if Any Water is to be procur'd within Four Miles: but if no Water is to be Gotten, he must Rub his Hands on the Post of a House, or with a Lump of Earth.

Serweikaren from Ramanada puram.

The 29th of November, came to Us a Serweikaren, Named Parenesu-mutthu, in Military Service at Ramanada-puram in the Maravar Country, but he dwells in Tanshaur, and belongs to the Romish Church. Mention of him was made at the End of a Letter, in the Article of the 17th of January: and being then Somewhat Instructed by Rajanaikken in the Doctrine of Evangelical Truth, he has since that time Endeavour'd to Fortify himself therein, by making farther Inquiries, and Perusing our Small Malabarian Books; which Imployment he has Suffer'd much on that Score at the Hands of the Romans, Part of his Relations being of that Persuasion; They Earnestly intreated him to go with them but once to Muttupattnam, lying South East, upon the Sea Coast, a Malabarian League from Ramanada puram, the Romans having there built a Church and a Priest. He Complyed upon Condition they would promise not to discover who he was, untille he should have had some Free Communication with the Priest. Upon his Arrival, Acquainting the Priest, that a Kinsman of his (Shanrimuthu, Mentioned in the Letter and Article above written) was revolted to the Priests at Tranchenbar, he Inquired by what Motives of Persuasion he might most probably Reduce him to the Romish Church. Immediately the Priest began to condemn the Heretics, &c. Parenesu mutthu replyed, They refuse to adore the Saints,

Yet Worship the True God, so do the Mahometans, Says the Priest, and are they thereby Entitled to Salvation? The Jarweikaren answered, They are not Baptiz'd; neither do they believe in Christ: but what Proof remains produce for the Adoration of Images, which they Reject? The Priest added, that Once (1) a Certain King desiring to see the Lord Jesus, Our Saviour did not exhibit himself to him in Person, but transmitted his Picture Only: So Christ himself had set a Precedent, and legitimated the Use of the Saints Images. The Catechists there present, likewise added, If his Cousin would not be reclaimed by Fair Means, It was no Sin to remove an Heretic out of the Way. Parenseu-mattu objected the 6 Commandement; but they Soon discover'd his Drift, and * in Germany 5th Com-mand. Using him with Menacing Language, he found himself under a Necessity to withdraw from thence. Afterwards, a Letter was dispatch'd to Ramanadapuram, Forewarning the Roman Christians not to Converse with Such a Heretic: and this had such an Influence, that, Soon after, Parenseu-mattu, being present at a Wedding Feast by Invitation, was Rudely bidden to be Gone. Whereupon he had Ask'd a Furlough of his Officer for 20 Days to come to Tranckenbar. His Sole Desire was, to be Receiv'd into the Communion of the Evangelic Church, and admitted to the Sacrament; in which We gratified both him and his Wife, after he had Given us in Writing the Reasons of his Abandoning the Romish, and Seeking to be Initiated into the Reformed Church, which Immediately follow. Adoration of Images; Worshipping of Saints; Purgatory; Necessary Fasting on Fridays and Saturdays from Flesh, & Sundry Meats, whereas God has commanded an Abstinence from the Lusts of the Flesh only; Besmearing with Holy Ashes; a Symbol of the Heathen Pool Shieven; and the Withholding of the Cup in the Holy Eucharist. We gave him, at his Departure, the New Testament, and the Difference da Christandade, Translated into the Malabarian Language.

(1) Abgarus, King of Edessa, as Reported by Eusebius, who Quotes the Letters of the Correspondence betwixt the Lord Jesus and the King. But Pope Gelasius I. has Censur'd them as Apocryphal, and forbid the Catholics to peruse them. Vid. Jud. de Dieu's Reflections upon Xavier's History of Christ. Written in Persian. p. 609. Yet the Author of the Fleurs des Vies des Saints Vol. 1. p. 26. is of Opinion, the prementioned Pope did not intirely reject them as Spurious.

Mistress. On the 5th of December, died our Malabarian School Master's Wife, Marie, who, for near 12 Years past, had gone through the Management of the Girls Schoole with all Fidelity. She was One of the Earliest Scholars at the First Commencement of this Schoole; (Mission. Relat. I. p. 7.) and having Acquired a good Share of Knowledge, had an Excellent Faculty of Explaining Divine Truths to the Girls under her Care, so that Six Children out of her Schoole, were admitted to Baptisme this Very Day, being the Second Sunday in Advent. She having, a good while before, caus'd them to go thro' the requisite Preparation. Besides these, were also Baptiz'd Three School Boys, and Five Adult Persons. Amongst the Latter was an Andiechi, or Woman of a Mendicant Order, who, to a Great Age, (being near Eighty) had liv'd upon Alms

Malabarian School Mistress dies.

Baptisme

† Contin. VII. p. 350.

in Heathenisme. We can talk prudently Enough of the Natural Knowledge of God, agreeable to the Institution of this Sort of People: but Wanted above Others to be Taught the Simplicity of the Gospel of Jesus Christ.

(1) The 12th of December, the North East Wind, which uses to blow almost Continually during the Rainie Season, Shifted to the North West, and, in the Afternoone, Chang'd into a Violent Hurricane, Uncovering the Houses, and Breaking off the Branches of the Unlopped Trees, or Tearing them up by the Roots. About Six a Clock in the Evening It grew Calme, but soone rose againe with Redoubled Fury from the South East, Driving in the Sea Water in Abundance upon the Land, and Overthrowing a Small Gate of the City by the Sea Side: the Inundation of the Waters wash'd away the Small Malabarian Houses in the Suburb towards the Land, whereby Many of our Christians, inhabiting there, have lost their Little All they had to lose, to Say Nothing of the Damage Sustain'd amongst the Corne and Cattle. (k) However, Blessed be God for Prevention of Greater Evils. The People have also Suffer'd much to the Northward.

(k) Five Years ago, on the 14th of December, A Storme, Equally Violent, issued from the South West. Centin. XX. p. 489.

Conversion, and Baptisme of a Heathen Woman.

The 22d of December. In the Barrier Village, by Tirukdanheri, Several Catechumens had usually Assembled themselves together for some time past: and amongst them was a Man, whose Wife could not be Won over to the Christian Religion, neither by our, nor her Husband's, Representations. It pleas'd God to Send her a Troublesome Sickness, which Bred in an Eating Sore, attended finally with a Swelling, that caus'd her Death. Under this Affliction, her hard Heart bended under the Gentle Yoke of Christ, so that she gladly receiv'd the Catechist, who came to give her Instruction: and, Some Dayes before her Death, She Sent her little Child to be Baptiz'd in the Church. The Day abovemention'd, it was Easily perceivable, her End drew Near; and therefore, after a Confession of her Faith, She was admitted to Holy Baptisme, and so far at least prepar'd for a Happy Departure, which soon after happen'd.

The 24th of December, the Priest of the Great Deal at Pallemkkum wolur, Mention'd upon a former Occasion, Travelling this Way, came to See us, on Accompt of former Acquaintance contracted heretofore with us. These People are Forward enough to Enter into a Discourse of Religion, and will hear with Patience a Representation of their Errors: but Deep rooted Prejudices, and a Blind Enamour'd on the Pomp of Idolatry, hinder the Effectual Inshining of the Light of Truth upon their Souls. When we remonstrated to him, how they had Chang'd the Glory of Almighty God into a Fallacious Worshipping of Mummeriglib, (Brama) and Weshtnu, (Rutkiren) His Answer was, One must by these Steps ascend to the Supreme Being. When we ask'd him, If One among a Thousand of the People that resorted to the Pagodes and Festivals under his Inspection, ever arriv'd at the True Knowledge of God, and Holiness of Life: hereupon, Jean'f affirme, they do. Yet the Cause in Question will produce this Effect in the Appointed Time, which, tho' Seldom Accomplish'd in the Present, will infallibly take

Place in the future Life. Upon his inquiring if We observ'd more Festivals besides the Nativitie of Christ, We mention'd the Passion and Resurrection of the Lord Jesus: and he Wonder'd, that we Deified a Person, Expos'd to so much Scorne, So many Affronts, and Insults.

This Evening arriv'd our Catechists out of the Country, with the Small Flock of Christians under their Charge, to Celebrate with us the Festival of Christmass: which, at this time, afforded us Matter of Particular Devotion, and Augmented our Joy. They were in Number above an Hundred, out of the Three Circles, Tanshaur, Madewipattnam, and Majaburam. The Mission's Houses in the Barrier Country afforded them Lodging; and as they were in a Strange City, and Some of them were Come Three Days Journey, We applyd Part of the Almes from our Benefactors in Europe, to provide them Daily with Necessaries, during their Abode here. On this Occasion came into Remembrance the Hospitality us'd in the Antient Christian Church (Heb. XIII. 2. Rom. XII. 13.) at the Oppress'd by the Tyrannical Sway of Heathenisme: * This Virtue indeed is not so absolutely Necessary in the Regions of Europe, where the Christian Religion is predominant. Some of these Christians return'd to their Dwellings the Day after Christmass; Others, designing to partake of the Sacrament, Stay'd Some Days longer, Attending in the mean time the Preparatory Catechizations. On the 1st & 2d of January, Thirty three Persons receiv'd the Sacrament, Thirteen of whom came over to Us from the Roman Church; One of these was the Wattiar, Mention'd before on the 4th of November. After this we dismiss'd them. But the Catechumens, that came in their Company, Stay'd here with their Catechists, till the proper Season of Baptisme. Amongst these was an Old Man, Born near Tanshaur, who had taken the Small Pox in this Place; & because other Bad Symptoms appear'd, as the Bloody Flux, and Swelling in the Throat, We administred to him, on the 30th of December, at his Request, and after Necessary Instruction, the Holy Ordinance of Baptisme; whilst he was yet perfect Master of his Senses. After this, We frequently hear'd him Sigh to his Saviour; Especially, when he took any Physical Potion: which Sighing, We trust, the Good Shepherd has hear'd, who so Ardently breathes after the Salvation of Man; forasmuch as it is Written, Whosoever shall Call upon the Name of the Lord, shall be Saved. Rom. X. 13. He died on the 2d of January, and was Interr'd, by the Rest of our Country Christians, upon a Hill near the Barrier, after their Usual Way, in a plain and Simple Manner. Here, in the City, where we are Oblig'd in Some Measure to Conforme Our Selves to the European Customs, We have a Bier, on which the Corps is repos'd, as upon a Bedstead, being Cover'd with a Coverlet of a Roundish Forme, and Over all, a Black Linnen Cloath: We Use likewise Shovels to interr the Corps. But these Country People did not want our Assistance, for, Fastening four Spars of Wood a Cross two Bars of Some Length, they laid the Dead Body upon it, and so Convey'd it to the Grave. As soon as the Minister had made a Beginning of the Interment Service, according to the Manner of our Church, both Great and Little fell to making Use of their Hands, in Stead of Shovels, to fill up the Grave with Earth. (C). Relations put Earth in the Children's hands to throw into the Grave at these Obsequies. Thorne Bushes are also interlard with the Soile, to prevent the Foxes from Raking up the Grave to devour the Dead. The Whole Funeral Charges amounted to Sixteen pence; out of which was bought a Cloath to Wrap up the Corps in, for they Use no Coffins.

* in Germans. c. XI.

(C). Relations, that were present, were Desir'd to be admitted to Holy Baptism.

(*) Pickaxes are Used here instead of Spades and Shovels, by such as follow Husbandry, both in their Fields and Gardens.

English and German Books sent to Cudalur.

The 27th of December, We sent several English and German Books, be-sides Eighty English Treatises, to M. Beck in Cudalur, for the Service of the English and German People inhabiting there.

Theological Books distributed this Year.

Moreover, We have this Year distributed Forty four Books of Divinitie in the Malabarian Language, most part of them in the Country: and likewise have sent One Pentateuch of Moses, One New Testament, a Psalm Book, and Three Manuals of Thomas à Kempis, to Nagapatnam: One Pentateuch of Moses, & a New Testament, to Porto Novo: and four Volumes, containing the Five Books of Moses Each, to Madras: All those in the Portuguese Tongue.

Wish at Conclusion.

The God of Mercy and Truth, who desireth not the Death of a Sinner, but Willeth all Men to be Saved, and to Come to the Knowledge of the Truth, and hath hitherto directed us, by the Marvellous Circumstances of his Providence, into Such Ways of Working upon the Souls of Mankind, as were Utterly Unforeseen and Unthought of by Us, Grant us yet, of his Infinite Mercy, farther Opportunities of Preaching the Gospell of Jesus Christ, the Son of God, amongst the Poor Heathens, yet Walking in Darkness thro' the Blindness of their Hearts, that They may be deliver'd out of the Snares of the Devil, and brought into the Communion of Jesus Christ, and through his Invaluable Merits obtaine Eternal Salvation. Amen.

N.B. The Continuation of this Diary, from p 57 to the End, goes now also from hence by our Danish Ship, Call'd Gylden Löw. If this Ship therefore should first arrive, This Continuation needs not to be forwarded to Halle and Copenhagen: but may be Reserv'd, along with the foregoing Part of this Diary, for the Use of our Friends in England.

1) pag. 1.
2) pag. 33.
3) pag. 17.
4) pag. 24.

A Diary of a Journey to Porto Novo. 1728.

The 10th of February, I departed from Tranckenbar on a litle Journey Intended to Porto Novo; and Mr. Bosse accompanyed me to Tiruhkadhawur. We stood a-while before the Great Pagode there, who is honour'd with a Tower Seven Stories high; and inquir'd of the People then present, To Whom they paid their Adorations? One of them answer'd, We worship God; to whom last Night We presented an Oblation of an Hundred Pardas Value. We ask'd, What Oblation? They reply'd, a Drink Offering of Milk, Butter, Honey, Sugar, Juice of Lemons, and Water: (This they pour, in the Nature of an Unction, all over the Fool's Head; and it Runs off again by an Artificial Conal.) as also, a Meat Offering of Rice, Figs, and all Sorts of Fruit, which afterwards the Priests take, and Convey to their own Houses. We acquainted them, that we came not to See their Fine Pagode only, but to Shew them, that God has no Need of Such Things, since his Will is, to be Worship'd in Spirit, and in Truth &c.* The Groome of the Elephant belonging to the Pagode said in a Scoffing Ironical Manner: Verily, they are Come to make us Wise, Since We are Such Ignorant People.

* Contin. XXI. p. 194.

From thence We proceeded to the House for Reception of Travellers, built by Muttappapullei, Interpreter to the Former Governeur of Tranckenbar. When we were Seated therein, Two Tulukkian, or Mahometan, Horsemen came to us. (It is the Custom in this Country for the Horsemen to find themselves with Horses; & during the Life of the Horse the Owner continues in Pay, but in Case the Horse dies, ~~and the Horsem are incapable of providing Another~~ he is dismiss'd from the Service. Therefore these Tulukkens in time of War are Exceeding Carefull of their Horses; & frequently Say: If my Horse falls, from a Soldier I must become a Taxeir or begging Fryar. this makes them much afraid of a Shot.) These two Horsemen inform'd us, y Sixty of them were Commanded thither by the Brother in Law to the King of Tanshaur. They question'd us, If we were Fathers, that is, Priests? as likewise the Substance of what was Contain'd in our Law? We reply'd, He that desires to attaine to the Knowledge of the Truth, must not only give Ear to what is Reported to him, but strictly Examine into it's Veracity, Comparing one Part with the Other. They answer'd, We have no Such Permission; neither are we Capable of Sufficiently Studying our Own Law, the Turkish, nor of leading our Lives conformable to it's Precepts: how then shall we do more? I said, Here, I will give You a little Book, in which You may Compendiously See, how differently the Way to Eternal Salvation is delineated in Your, and Our Law. They ask'd, Wherein Consists the Difference? I answer'd, Your Law saies, He that Eschewes Evil, and does Good, Shall be Sav'd. They replied, Is not that, True and Right? I acknowledg'd, Yes; but not all the Truth. They reply'd, How So? In the mean Time Another being come into our Company, and assisting the Others as a Man of Some Learning, I presented him the Sentence to read, There is One God, and One Mediator &c. as it Stands in Arabic in the Title of the Book; and then Explain'd to them out of it's Contents the Mediatorial Office of Christ. They repos'd much Confidence in Us, and promis'd us a Visit in Tranckenbar; desiring us for that purpose to give them Our Names. Several Malabars being now arriv'd in the Place, We said to the Horsemen, You may Suffer these People to read to You this Malabarian Book. They accepted of the Gift with much Affection. and after distributing Two of these Books amongst the Malabarians also, we proceeded farther; and Mr. Bosse took his Leave of Me.

At Noone, we din'd in a Resting House for Travellers, where the Toll Master was present; I gave him a Small Malabarian Treatise, which he read out to the People. The Toll-masters between Tranckenbar & Porto Novo are Usually very Impudent in their Extortions from Travellers, Especially Europeans: but We having Furnish'd our Selves with a Passport from the Governour at Tranckenbar

A. 1715.

they were very Moderate in their Demands of Toll Duties.

In the Evening we came to Lemmankudi, a Village half an hour Eastwards from Shiarki, where the above-mention'd Muttappapullei lives, who receiv'd and Lodg'd us with much Civility.

The 25th Early in the Morning we proceeded to Shiarki, a Fine City. An Under Officer in the Toll Duties wou'd at first have Used us in a Scurvy manner; but when he Understood, I was a Priest, and cou'd Speak the Malabarian Tongue, he permitted me to sit down by him. I then spake to him, and the Others present, of God, and Christ, whose Name they wou'd need's apply to Kisehotnew (or Wisehoten) I said, They might compare our Relation of Christ with their Report of Kisehotnen, and see out of these little Books I gave them, how much Christ had done Even for them also. Because the People assembled in Numbers, they would have turn'd me out of the Place. I requested the Toll-master, who now was come, to dispatch me, because the Concourse of the People was Troublesome to him. He reply'd, You are come to Speak to the People, and therefore must not be in Such Hast. I told him, I wou'd do it in a more Convenient Place. Whereupon he gave me leave to depart.

I sat down under a Shady Tree, and Many resorted to me, to whom I made an Exhortation, Importing, how they were to know, and Worship, the Only True God: and that no Real Good cou'd be deriv'd to them from such a Variety of Sects, and Number of Deities. (Contin. 4. p. 48. VII. p. 37) A Pandharam (or Persian Pandar) said, If a Tiger is hungry, must he need's Eat Grass? Signifying by this Expression, that Every One shou'd keep to the Religion he was Bred up in. He ask'd, How do You pray to God? Use You Mental or Vocal Prayer? I repeated the Lord's prayer; and adding a brief Explanation, said, Thus We pray at particular Seasons to God; and also in our Employments lift up our Hearts in Ejaculations to him, and walk Continually in his Presence. He proceeded to inquire farther, In what do You employ Your selves? I replied, The Whole Duty of a Christian is comprehended in these Two Commandments, Thou shalt love God above All; and thy Neighbour as thy Self: and at this we Aime in Every Employment of Life. A Merchant said to the Pandharam, We have Four Precepts, and Several Prayers; It wou'd be better, if we had but One, provided it were the Truth. (Thus they frequently Contradicted Each Other.) The Pandharam interrogated againe, Can We lay God under any Obligations by our Prayers, & Virtue? This gave us an Opportunity to discourse of the Merits of Christ. The Pandharam express'd himself in a Similitude thus, A Poor Man that fares hard, and Eats only Cabbage, Turneps, and Such like Mean Provision; how ill it agrees with his Stomach, and affords but Slender Nourishment: how much more Eligible is it to be Stor'd with all Sorts of Dainty Eatables. Even So our Fine Ceremonies are preferable, &c. He desir'd to have a Relation of all the Particulars in Our Religion; but we acquainted him, that the Whole Day wou'd not suffice us to accomplish his Request in: but if Any of them wou'd go to Tranchenbar, they should have farther Instruction, by Word of Mouth, and in Writing. In the mean time they were desir'd to read over these Small Books with Attention. (When I was distributing the Books, they Even pluck'd them out of my Hands, and at last beg'd for More.)

The Sun being advanc'd a Great Height, I was oblig'd to break off the Conference; but as I was departing, a Corporal of the Horse came, and Spake to me Rudely in the Maradian Tongue: I answered, I don't understand You; & turn'd away. But he Opposing the Passage of our Things, till I had given him a Satisfactory Solution, I return'd back: and then he Ask'd me in broken Malabarish, When I take One from One, how much remains? I said, I am no Arithmetician,

vii.

We have IV. Precepts & accommodate them to: or Rather them. Several prayers to perform. But it would be better if we had but one Rule of Righteousness.

If a poor Man must eat mean Cabbage & Turneps together, how must this make his Stomach, uneasie?

but a Priest. He still insisted upon my Resolving his Question, or else he would not suffer me to depart. My Kanackappel propos'd another Question in Arithmetic to him, to try if thereby he might not divert him from his Purpose. The People likewise present took our Part, Saying, Spiritual things only belong to the Priestly Function. He then ceas'd to interrupt me farther. His first Design was to vex the Tirangi, or Franc. Two also of the Horsemen under his Command said, Come, let us See, and Talk, &c. However he accompany'd me to the End of the City, and Saluted me very friendly at Parting.

to this Rascal

Peter Maleiappen, taken by me in Quality of Kanackappel, told me by the Way, that after I was departed from the Toll House, as above related, Some Discourse pass'd there concerning Us in his Hearing. The Toll Master said, I forgot to inquire of Your Priest, whether it was Esteem'd Lawful for You to besprinkle Yourselves with Holy Ashes; for I see You have got None. Another answer'd, They dare not use that Ceremony; No: I have been at Pududcheri; They condemn us, and all our Divine Service, with our Gods of Wood & Brass, &c. A Sarap, or an Estimator of Money, in Portuguese Ferafo, said, I know these Fathers; they allure People by Money to embrace their Law, and then they must Swallow all they think fit to obtrude upon them. and this he utter'd with an Air of Contempt. A Wattiar, or Schoolmaster, said, You are Misinform'd; They don't part with their Money so Easily: but after the People are sufficiently tried, if Money is Necessary, they give Some. Two Merchants, who had receiv'd Books of us, Coming thither, were derided in the following Expressions, You have also Expony'd their Law: Now, You may go into Heaven immediately. The Toll-master, who had caus'd the Book I gave him, to be Read to him, said, The People throng about the Priest to request Books of him, and he gives them with much Alacrity. The Sarap reply'd, Ay, but he has Something more in his head; He aims at bringing us over to his Religion. Their Books deserve to be Swung thrice round our Heads, and then thrown away as far as possible. He presented One to a Njanar, or Wise Man, Saying, You want these Books more than We, because Njanam, Wisdom, being Your Pursuit, You may out of this increase Your Store. After this manner they prosecuted their Discourse there.

they make 'm use their very excrements which he utter'd with a very contemptible mien.

A Young Bramanen, whose Employment it was to read the Pansham-gam, or Almanack, by the Toll House, follow'd us a Good Way from the City, accompanied by three Others, to obtain Books of Us, designing to introduce them into their Sastiram, or Law Book; So we gave them Four.

After we had travell'd half an Hour, We came to a Thicket of Bushes. Here we were discover'd at a Great Distance by Tambadshiapullei, the Douradani, or Principal Officer, of the Famous Paleiakaren, or Kayelkaren Rayuttomandan-ainar, (Country Warden, or Lord Lieutenant) at Rodhikkadhu, (about a League to the West from Chidambaram beyond the River Kolladham) who, to satisfie his Curiosity, sent a Soldier after us, to require our Attendance upon him. Having Seated my Self near them, I ask'd the Reason of their Summoning me to return. They answer'd, To See You: I said, The Very same Reason ingag'd me to take this Tour into the Malabarian Country; that I might See, and be acquainted with the People: and Converse with them on Matters of Religion. They inquir'd, Why I went not on Horseback, or in a Palanquin. I reply'd, Because Travelling in this manner, I can the more freely discourse with the People by the Way (I was often oblig'd to make Use of this Excuse in my Journey). An Old Bramanen question'd me, What Iwa-mi, or God, do You Worship? I return'd Answer, The Almighty Creator of Heaven, and Earth, &c. This, I perceiv'd, gave their Minds a quite different Turne, and they said to One Another in Surprize, He Speaks agreeable to Nidarta-wedam,

and to divert him left with a blanket for white people

the Law of Truth. They proceeded, What Aspect has he? hereunto I return'd a Concise Descant upon the Divine Attributes. They objected, but we have a Body, what Method therefore must we take to see and know God? I represented, A Soul inhabits our Body: We therefore are to Contemplate the Divine Nature, and observe in what manner he has Chosen to Manifest himself in the Law of Truth, by our Intellectual Capacity; and also Importune him with Earnest Supplications to Endue us with his Spiritual Light. We See the Sun by the Light of the Sun: and by the Light deriv'd from God we beheld the Face of the Deity. Tambadshiapullei repeated this Comparison; and said to the Bramanen, who put so many Questions in a Confus'd Incoherent manner, You go too far about in Your Inquiries, whilst he proceeds directly to the Point. I ask'd the Favour not to be too long Detain'd, Since I had not Din'd as yet: and preach'd the Gospel of Christ in a Summary Speech by Way of Valediction. Being now withdrawn some Space in pursuit of my Journey, I bethought my Self of Sending them back Two Books to preserve in their mind a Remembrance of this Conversation. In the mean time Tambadshiapullei spoke to Maleioppen, Signifying his Desire to retain me longer with him, and there shou'd be no Want of Food. Maleioppen said, My Master will readily Gratifie You therein: and forthwith signified his Invitation to me. I return'd, and Seating my Self by them, under a fine Shady Tree, Tambadshiapullei gave me his Cushion to repose my Armes upon, and I presented them with the Books according to my former Designe. The Bramanen desir'd to hear how I cou'd Read; and I read to please him: Tambadshiapullei ask'd me, If I did not Eat Wettilei-pakku (Their Country Sweet Meats) Call'd by the Europeans, Betel-Areck, Conf. Tin. XXI. p. 726. Wettilei imports, bare Leaf. Hebr. נקי a Leaf. the Arabic Name is Thanbul, Tambulum. I answer'd, We have no Such Thing in Europe. at which they Wonder'd. Hence I took Occasion to Speak of the Different Complexions of Europeans and Indians, Saying, The Sun never makes so near an Approach to us, as he does to You; as You may see by his Scorching Impressions on my Face in five Dayes Travells, altho I walk under an Umbrella: Yet One & the Same God has Created Us. &c. Tambadshiapullei ask'd me for a Looking Glass, and a Magnifying Glass: this last I gave him, to the Great Delight of himself, and Company. He excus'd himself for not making a Suitable Return, because he has no Rarity to present me in Lieu thereof; but a fine Singer he had with him, shou'd please me, if I was inclin'd to hear it, with an Excellent Song. He sung an Aire, and Maleioppen seconded it, by Singing the Anthem, So God loved the World, &c. Set to Notes by the former Missionaries. They declar'd, they did not think, We had been Masters of Tunes so Melodious; because having formerly heard the Christians Sing, they observ'd no Harmony in the Performance. Tambadshiapullei desir'd a Constant Amity, and Correspondence with us; as also that we shou'd not faile to visit him at our Returne: and for this Purpose, he Sent his Servant to Shew One of Our People his House at Thiarhi. The Servant not returning Soon Enough with Victuals from Thiarhi, He gave me Part of what his Sister had Sent for his own Eating. After Dinner We took Leave, and Came by Sun Set to the House for Reception of Travellers upon the River Kolladham, Built by a Malabarian Christian, nam'd Andia pullei, who was formerly a Factor to the Danes, and besides this Erected also a Sattiram, a Common Apartment, in which Victuals are Wont to be distributed to the Poor. Both these Places Tambadshiapullei has now taken under his Care; and by him this Night both I and my People were Entertain'd in this Place.

The 12th, Early in the Morning, We pass'd over One Arme of the River Kol-ladham, and pursuing our Journey, about a Quarter of a League farther, we pass'd the Other also: this last in former Days was the Only Proper Mouth of the River. Between these Two Branches, We came to the First Moguls Toll-house, where they Usèd us Reasonably Well; because they Understood, I was a Priest; as a Moore had perceiv'd by my Black Cloaths. The Toll-master, a Bramanen, was of a different Opinion; Suspecting I had Armes conceal'd in my Cane, which he judg'd to be improper for a Priest.

At Nine a Clock, We arriv'd at Chidambaram. Here the Clerke, posted at the Gate, refus'd to let us Enter, till we had procur'd a Licence from the Chief Commander; One of Our People therefore waited upon him, and brought back a Token for our Admission: the Commander admiring at the Clerk's Refusal, he having in this Acted without Orders. During the Dispatch of this Affair, I spoke to him, and the People assembled there, on Topics of Religion. The Clerk put the following Interrogatories to me: Is God a Body, or a Spirit? How is he in Heaven? Is he Every Where? then He is also in this Gourd which I am Cutting. Can I divide the Deity? How is the Soul united to the Body? Whether my Design in Coming was not to make them Proselytes to my Notions? I shew'd them, It was my Aime to win them Over to God, and their Duty, to learne to know God without a pragmatical Inquisitiveness. When I departed, He ask'd Pardon for having detain'd me.

Passing Cross one End of the City, I sat down on the Other Side under a Tree; whilst my People went to provide Victualls. Several Bramanens, and Paracharanguls, follow'd us to beg an Almes. This having been formerly a City in much Repute for it's Sanctity, these kind of People in those dayes had a Liberal Maintenance here, which totally Expir'd upon the Mogul's possessing himself of their Magnificent Pagode. I ask'd them, if their God was Chain'd to that particular Place? Since the most High Being was Every where Present. They reply'd in the Affirmative, It is True: for it Stands thus in the Siwa-Wakkiers, or Sentences Utter'd by Siwen, = God being in the Eight Regions, = Eighteen Inequalities of the Earth, and in the Fourteen Worlds, an Every where = present Light: the Silly People fondly imagine, they Tie him upon their Armes, = Wrapp him up with Care, and Religiously transport him from Place to Place: = (under their Arme,) whilst in the mean time they Neglect to place him in his proper = Receptacle their Hearts. These Hemeny Sinners call the Day Night. But yet God has vouchsaf'd to replenish this Place with his Particular Presence, after the Similitude of the Sun, which Shines Every where, but burns only under the Burning Glass. A Certain Parangi (European) had been there Some Years ago, and given himself much Trouble to take an Accurate Draught of the Pagode: Insinuating, as if his Country Men won'd Erect One in the Same Forme in their own Country. (This was the Curious Hollander of whome Mention was made, Contin. XX, p. 487.) I Oppos'd to them the Divine Declaration, by the Mouth of the Prophet Esaias, concerning the Building of the Temple, Isa. 66. 1. Compar'd with John, 4, 20 & 24.

Amongst other high Encomiums bestow'd upon this Holy Place, whose Ground our Feet were now Deign'd to tread upon, they transcrib'd the following for us out of a particular Book, Call'd, Thidam-bara-puranam: If a Person shou'd give Alms at Kashi to Ten Millions of Poor People, at Tiruppadi to One Million, (Call'd Tripiti by Mr. La Croze, and ought to stand higher in the Map. Contin. XXI. p. 608) at Kumbagonam to 200,000, It is not of Greater Value, nor Virtue, than to confer an Almes upon One poor Man Once only in a Day at Thidambaram. Moreover, the King of the Universe (Shiwen) has thus express'd himself, I also am One of the Idei muwkairanver, or the Three Thousand Priests at Tillei (i.e. Thidambaram) We ought to lay our Selves at their Feet (do all that they desire) Note, these 3,000 Priests, in whose Number they are pleas'd to reputo themselves, are departed with their Golden Idol to Tiruwar-ur, or Tiruvalur, beyond Nagapatnam, ever since the Moors subdued Thidam-baram. (Contin. VII. p. 348. XXI. p. 606) These People likewise made us the following Flattering Complement, Stones differ in Value, Diamonds excell Pebbles; So You resemble Diamonds, We the Pebbles, &c.

We used the Greater Expedition, that we might this Evening reach Parangi Poedtei, (the Franchs City) as the Malabars call Porto Novo: and we accomplish'd our Designe. Our Governour having given us a Letter of Recommendation to the Danish Factor there, Nam'd Abubaccar, a Moor, We took Care to send it to him before-hand; and he dispatch'd Some of his Servants to attend us with a Flambeaux, because it was grown Dark, and receiv'd us himself in the Factory with much Civility. He made an Apology, for not Treating us with Flesh Meat that Night; because he had not hear'd of our Coming till after Sunset: and they were not Allow'd in their Law to disturb a Beast in it's Night's Rest to be kill'd; much less on the Holy Eve, (before Fryday, their Sabbath) since this wou'd greatly aggravate the Sin.

The Next Day, amongst other Questions, I ask'd him the Reason of their Observing Fryday for a Sabbath. He answer'd, Because Adam, being Created on that day, utter'd the following Ejaculation, Besides God there is no God &c. when the Breath of Life had descended in him no farther than his Throat. He ask'd, if there was no Mention made of the Prophet Mahomet in our Gospel. I held it improper to acquaint him, how Some of Us interpret Revelations 6. 8. Chap. 9: 14. and following Verses, of Muhammed, & his Army: and therefore I made Answer, that his Adherents indeed apply Some Sentences therein to Mahomet, for Instance, John v. 14th The Father shall give You another Comforter, &c. (Maracc. Prodr. ad Refut. Alcor. Pt. 3. p. 87) but we understood it of the Holy Ghost. He proceeded, Yes, the Ruhh Ellindsi, or the Holy Ghost, was Muhammed, like to Isa Nabi, allaihi Salam (the Prophet Jesus, Peace be with him) Ruhh Ullahi, the Spirit of God (Sur. IV. v. 169, which Verse out of the Alcoran he repeated Intire) and Ibrahim Chalifath Ullahi, (Abraham the Vicar of God upon Earth) (or rather Adam; Golii Lexic. Arab. col. 749. Opposite to the Name, Abraham, Stands Chalil Ullahi, the Friend of God. as also in James the 2d, & 23d Verse. in Vers. Arab. ibid. Col. 738). The Factor likewise inquir'd, if

No Law had been given Prior to the Taurath Musa-Nabi. (the Law of the Prophet Moses.) Being answer'd, that Moses was the First, who at the Divine Command, Committed the Law to Writing: He acquiesc'd therein, Saying, True; therefore he is Call'd, Calim Ullahi. (he that talks with God. C Hotting. Histo. Orient.).

I went out in the City in the Afternoone, and ask'd Some People who Stood together in the Street, Whether they had been at the Chotbah, or Sermon, that Day? and upon their Answer in the Affirmative, I reply'd, You do very Well therein. It is our Duty to Worship the most High Being: but Our Sins have Set us at so Great a Distance, and fix'd so wide a Gulph betwixt us, that what Method shall we take to approach God? They return'd a Variety of Answers; but all agreed in this Decisive Opinion: We must Avoid Evil, and do Good. I added; but the Question is, Whence the Power is to be deriv'd, whereby We are to performe this. One of them reply'd, If I give a Man a Trifle for Wages, and he does me Service of Four Times the Value, does he not richly deserve my Esteeme? but when I had plainly Evinc'd to him, that God reap'd no Profit from any of our Works; and that even the Most Holy amongst the Sons of Men could do no Works of Supererogation, but were always to reckon themselves in the Number of Unprofitable Servants: then Another help'd him out of his Dilemma, by Asserting, that all Strength must Originally proceed from God. Whilst this Discourse pass'd, One that had listen'd Seemingly to it, Immediately betook himself to his Heeles, bawling out with a Rude Accent, Thou, &c., Get thee Gone; this place is not within the Jurisdiction of Tanshaur: there thou mightst perhaps Succeed in thy Designs: but this is the Country of the Great Badsha, who will Cutt off thy Head without Delay; begone therefore with all Expedition. Our Conversation being Somewhat interrupted by this Noisie Rudeness, One of the Bystanders said, Never mind the Fool; there is not a Greater Idiot in a Thousand. I then resum'd the Discourse, and Expressly told them, There was no Access to God without the Prophet Jesus; and that from Him alone was deriv'd all Strength to do Good: moreover, It was Owing to his Grace, that Original Sin, and Indwelling Corruption, avail'd not to accomplish our Ruine. and more to the like Effect. Proceeding farther, One of the Two Conductors ask'd, By whose Strength do we now Walk? I answer'd, There is a Wide Difference betwixt a Corporeal Motion, Common to us with Other Animals, and a Determinate Walking in Virtue. I presented them with a Book in Refutation of Mahometanisme. This after Some Circulation came to the Hands of a Padshani. (C Contin. IV. p. 170) who made a Jest of it; Yet thought it by no Means Allowable, that I shou'd be permitted to distribute Books of Such a Nature there. My Landlord having heard of this, at the Same time he requested One of the Books, Caution'd me to beware of the Padshani.

After this, Came a Jonagen, or Malabarian Moore, from Nagur, and Examin'd me, What was my Primary Intention in Coming thither after Such a Manner? I reply'd, To Shew the People the Way to Salvation. He pursued his Question, What People? My Answer was, All that are Willing to receive Instructions, and Especially the Malabarians. He went on, The People of Your Profession differ widely from One Another, and Your Laws are So Various,

A. 1728.

that Your Charity might well find Employment in reducing them to Union, before You give Your Self so much Trouble to acquire the Malabarian Tongue. Whereas We, who are Jonagians, Padanigol Persians, Arabians, &c. tho of Different Nations, have Yet but One Law. I replyed, We Europeans have also but One, and that the Same Law. He rejoin'd, Are there not Portugueze, French, Dutch, English, &c. and Some adore Images, Others detest them. I made Answer, That Adoration of Images is a Profane Human Institution, Utterly forbidden in the Law of Truth. He said, Well, Why do You not then first of all Seek to fix the People of the Christian Persuasion in the Right Faith. I said, We do so; but by far the Major Part reject it. He added, Do they So, how then can You Expect better Success among the Malabarians. My Landlord told him, the European Kings were Independent of Each Other, and their Authority extended not beyond their Respective Countries; but the King of Denmark was at great Expence, to bring Even the Malabarians in the Danish Plantations to the Knowledge of the Divine Law. that all the Europeans had the Gospell; but Some of them held it Lawful to Worship the Prophet Jesus, represented in an Images: Otherwise they differ'd only in their Languages.

Translation out of High-Dutch
of
Mess.rs Schultze & Sartorius
Journal
for the Year, 1731.

1731.

Jan.y 3. His Excellency Governor Pitt sent 82. Pagodas, a Sum of Money he had caus=
amongst his Acquaintance to forward the Building of the Mission House, which we h=
=to have not been able to pay fully off.

12. M.r Sartorius and I went to pay our Respects to the said Governor, being New=
Day according to Old Stile, when his Excellency desired us to draw up an Account or full=
Relation of the Mission, which his Superiors had commanded him to send over to Eng=
which we accordingly did; and as we found it convenient to communicate the said Re=
=tion to diverse Persons, we caused several Copies of it to be printed, which we distributed a=
=mong some of the Benefactors to the Mission here in the Indies, for to let 'em know, how=
it has pleased Almighty GOD to promote this his Work among us, also by this Accou=
if possible to create in the Pious minded Britains, an emulation to forward our under=
=takings.

16. We received a Letter from Vizagapatam, an English Colony towards Bengall, from=
Captain of the Garrison there, who is a German, desiring us to furnish him with Portug=
Books of Piety for the instruction of his Soldiers, which accordingly was granted him.

21. This Day a Young Gentile after a due Preparation and Catechetical Instruction=
received the Holy Baptism. the Major of this place had directed him to us, as he came to=
Service in the Troops of this Garrison. He is the first Christian'd by our Mission that stood=
the Companies Service.

24. We had a Letter from the Fiscal of Palliacate, in which he instructed us to take a=

Boy into our School, whose entertaining and cloathing he promis'd to pay for, which we agreed to.

25. The Translation of the Bible into the Warugian Language, of which I had finish'd the Book of Job last Year, was happily prosecuted in rendering the 3. first Psalms into the said Language.

27. We deliver'd our Letters, which were to go by the first Ships bound for Europe, to Mr. Crawford the Governor's Secretary; amongst which Letters were also contain'd others sent us from the Missionaries at Tranquebar, which we recommended to his care.

31. At the closing of this Month I was got as far as to the 18th. Psalm, in my Translation.

April. 1st. His Excellency Governor Macrae, embarked on-bord the Ship named Craggs, in order to go for England. He has proved a true Friend and well-wisher to this our new Mission, having on all occasions readily granted us his Assistance.

12. To Day arrived here the Malabarian Catechist by Name Enoch, from Tranquebar, whom the Missionaries of that Place allowed us to keep, as long as his Service should be necessary to this new-planted Church. Amongst our new Christians, there are but two, who can be call'd learned according to the Capacity of these People: but our Congregation being a little encreas'd, and chiefly because their habitations lie very much dispers'd up and down the Country, we want a third Assistant for to set forth the daily Visitation which we use in our Congregation.

The two forementioned Assistants are a School-Master belonging to the Malabarian Congregation, and another who copies or transcribes Books call'd Olos.

18. This Day being a Sunday, we held a Solemn Act of Baptizing, in which 5. Persons of Age were admitted into the Communion of the Church.

19. Whereas I hitherto besides my ordinary Office in the Mission, have been call'd to Administer Baptism and the Solemnization of Matrimony in the English Church here, and sometimes in their Houses, in the absence of their Minister: so to day there came some to me to be married in our Mission house (which also serves us for our Church) ~~which~~ to save me the trouble of going to their Church: which was much the more agreable to me, as it spared me not only the pains of going a great way: but chiefly as it saved me a great deal of Time, which is so precious to me that I am very unwilling to lose a Moment of it, without the greatest necessity requires it.

27. With this Month I ended My Translation of the 80th. Psalm.

May 4. Towards the Evening we received a visit from a Moor of Distinction, with a great Retinue. He lives at a place call'd Dolly; but he speaking no other Language but his own, we were obliged to entertain him by Interpreters.

This

April 18. This Sunday, during the Sermon, three of the chiefest Gentlemen in the Town
=ny's Service, assisted at our Congregation, who (as we afterwards understood) came
Governor to see what number of Auditors we had got: this could not but be very pleasing
as we wish'd for nothing more, than that all our doings and Behaviours might be
to every Body, so that no Man either might Judge too Unfavourably of this our small
=ning, or out of spight and ill will scorn it.

24. Through the Divine Grace I finish'd the Psalter in the Waygaian Language. O
O most Gracious and Merciful GOD, adorable in thy Holy Trinity, art to be praised and
for all thy Favours and Assistance hitherto! O my Soul acknowledge this in a profound
=mission, That Thou so in divers manners hast shewn thy Love towards me: Jerit hath
Thee through my weak and Feeble means to allow these Poor Nations the Golden Book
Psalter, not only in the Portuguese and Malabarian, but also now at present in the Way
Language. Now then O Heavenly Father, make me a partaker of all the good things
in this Book! crown thou this thy glorious work, with a glorious End!

26. I began in the name of God, the Translation of the Proverbs, of which I finish'd the
Chapter.

April. 12. We receiv'd several Letters from Friends at Bengall, and amongst them a Latin
=ter from a Portuguese Padre or Missionary, written to me; this Padre being at variance
his Bishop is become a Proselyte in the Protestant Communion of the English Church,
receiv'd him kindly, the Governor of that Place allowing him out of his own Pocket, wh
=with to Subsist handsomely. This Padre desired to come and live with me, according to
he wrote to some of his acquaintance at Madras; but I not being in a capacity to provide for
Maintenance, the Matter has been delay'd hitherto, considering also that such Padres have
learnd nothing more than just what will serve them to say Mass, uncapable of Preaching or
Catechizing: besides this their Latin is so wretched that a mean Scholar amongst us would make
it better. to prove which here is the said Letter as follows,

Ad Dominum Reverendum P. S.
apud Madrastæ.
Hæ.

Amabilis mihi Decorusq. P. S.

Tuas accepi Literas repletas non minus bonis consiliis ac Solatiis; ejus hoc magnæ
=volentiæ tuæ effectum, quis non videt? pro omne quod a me tibi maximas Gratias, tantum
ingenti Gaudio, gaudeo pro ipsius Missionis incrementis, quantum magna tristia, tristior
ipsius loci Pastoris obitu, nam ut bene nostri in istis remotissimis partibus, unus bonus Pas
raro inveniatur. e loco isto nihil tibi refero, si quid est, per alias vias volo ut scias. ne mireas
ideo tibi non scripsi, nam ob invaletudinibus meis ad ipsum Madrastæ profectarus nec

quod cumulatim ab extis de cunctis mutuor, anno proximo futuro Deo dante, in valetudine ut hic bene adsim. Novam Concionem Jesuitam Josephum Ribero, a tribus mensibus infirmum est, sed nunc paulum melius valet. Fratri Johanni Anthonio me commendo a Dominus Deus vobiscum sit.

Dilecte Domine

Tui Addictissimus

Calcutta
26. Jany 1731. E: de S. A:

16. About Eleven o'Clock this Morning I happily finish'd the Proverbs of Solomon. Thanks be to the most high!

17. I made this day a beginning of the Translation of the Ecclesiastes, the first Chapter of which I have gone through: I sent afterwards several Portuguese Books to Vizagapatam.

24. We had advice by Letters from Bencoolen, an English Factory on the Isle of Sumatra, that there was a Congregation of 112. Roman-Catholicks with two Missionaries, establish'd within the Precinct and Limits of the Company's Ground; and that one of these Missionaries made two Voyages every Year to Mocamoco in the Company's Ships whether he goes to visit a small Congregation Subsisting there of 26. Persons. And as I hear from all Parts, there is hardly any Place left in all the Indies, where the Roman-Catholicks have not built themselves a Nest. Without running out into further Reflections, it seems to me, to be high Time for us Protestants to put a hand to the work of the Conversion of the Heathenish Nations; with more earnestness than it hitherto has been done, I say with more earnestness and Zeal than it hitherto has been done: because, the longer it is delayed the greater difficulties and the heavier Obstacles the Protestant Missionaries will find in their way to remove, seeing the Roman Catholicks every where seek to get footing and Settlement, chiefly where the English have their Factories, even so that it seems there is no room for any body else. I shall say in few words, what I have learnd by Experience as far as I can see, true Christianity will never make any considerable Progress in the Indies untill the fall of the great Babel is come, and then some of the Stones of her Ruin will be separated and made capable to serve for the building of the Spiritual Temple. This day by the help of God, I finish'd the Proverbs of Solomon, and began to translate the Song of Songs.

25. There came some Dutch Gentlemen with their Ladies from Paliacatte and Sadras to our Mission, for to learn our Institution, of which we gave 'em a full & Satisfactory Account.

This day I finish'd the Warugian Translation of the Song of Solomon.

I finish'd to day a little Treatise, in the Form of a Dialogue, between a Malabarian and a Warugian, written in the Malabarian Language, about the London-Sun Powder Plot, in writing of which I had employ'd some few Days.

May 7. I made a beginning in the Name of God, with the Warrugian Translation of the [illegible] Isaiah.

14. A dispute arose among some Armenians, about the Devils raising up Samuel, [illegible] which they had laid Wagers, and came to me for to decide the matter in Question: Which I [illegible] holding for the Negative part, upon which they shewed a great Satisfaction, desiring to have [illegible] certified from under my hand, to assure their opponents of my decision in their favour.

28. This Day I went out to visit our Warrugian Christians in their Houses.

30. Last Night arrived here the first English Ship, Walpole, Captain Borden Master, who [illegible] me Letters from Mr. Secretary Newman. Mr. Sartorius made this day a beginning with [illegible] Malabarian Catechising from 11. to 12.

31. To conclude this Month, I made an End of my Warrugian Translation of the 27. Chapter of [illegible]

June 20. Every Wednesday Afternoon we have a Portuguese Sermon from 4. to 5. upon some Text [illegible] other chosen according to Time and Circumstances: but from this day forward we proposed to make [illegible] the Catechism the Subject of these Sermons: because we found by Experience that these Sermons [illegible] suited better with the low capacity of our Auditors, who understood those things they had learned [illegible] Heart and heard talked of before, more readily and perfectly.

25. A Stranger of the Romish Communion came to see us. By his pronouncing the Portuguese [illegible] I took him to be a Spaniard or a Frenchman: He came like a Merchant in a brown Coat: but [illegible] suppose him to be a Romish Priest, come to take a view of our Establishment. for there is no [illegible] -man-Catholick Laymen permitted by their Priest to enter our House, or to have the least Com- [illegible] -munication with us or our Catechist. Nay even the Priests themselves, when they pass over [illegible] are observed to take the other side of the Street opposite to our House, for to avoid as much as possible [illegible] all conversation with us. We perceived plainly by this Mans discourse, that he was thoroughly [illegible] -formed of our Mission; for he told us what Judgment our Friends and Enemies passed upon our [illegible] conduct and Behaviour towards Whites and Blacks.

30. In my Warrugian Translation I got as far as the 57.th Chapter of Isaiah.

July. 1. Mr. Sartorius, after he had diligently applied himself to the Malabarian Language, preached to day the first time in the said Tongue. Praised be the Lord that has helped us thus far.

5. To Day arrived another English Ship, the Frances, by which we recd a Letter from Mr. Newman.

7. Through the divine Assistance, I made an End of my Translation of the Prophet Isaiah.

9. I began by the Blessing of the Lord the Prophet Jeremiah, of which I finished the first Chap.

15. This is the Second Sunday, that Mr. Sartorius has preached in Malabarian, and also [illegible] Catechised in the said Language.

31. I am got as far as the 19.th Chapter of Jeremiah in my Warrugian Version.

August. 1. The English Vessel, the Duke of Cumberland arrived upon this Coast, which brought us [illegible] from England and Germany, and one from Muscovy.

We dispatch'd forthwith for Tranquebar, the Letters that came under our cover.

We Receiv'd to day from on bord the Cumberland our Chests, with Books and Papers.

We sent away for Bengall some Packets directed to us for that Place.

This is the third Sunday Mr. Ambrosius Preach'd in Malabarian. I Baptized a Woman-grown Woman by the Name of Christamma which Signifies a Christian Woman. Towards the Evening another English Ship came in, in which was the Minister sent for Madras.

To day we Ship'd off those Goods that were directed to us from Europe for Tranquebar, to be conveyd thither on bord a Carreical-Vessel.

Finally we got the Silver sent us, late this Evening towards Eight o' Clock.

As a Parcel of the Silver sent us, was by mistake brought to Bengall, I writ to the English Minister there, to send it back to us by the first opportunity.

Mr. Goddard Secretary to the Second Factor here sent me one Pagoda, which he said he had receivd afterwards on account of the Mission House. And this was the last Clause of the Present Collection. and that it might appear what Sums of Money and at what Time We have receivd them, I thought fit to Specify it as follows. Viz.

		Pagodas.
The Second Factor Mr. Symonds sent me the	22. March 1729.	278.
	12. July	54.
	31. Jany 1730	83.
Governor Pitt sent	3. Jany 1731	82.
Mr. Goddard	28. Augt	1.
		498. Pagodas.

Here I must desire it to be taken Notice of, that the Mission House cost 600. Pagodas; and also the Collection not reaching so far, the rest has been bountifully supplied by Friends and Benefactors from Europe.

There came from on Bord the Duke of Cumberland, a certain Person to see our Mission house, who enquired into every thing belonging to it: And finding that things Answered his expectation, he told us, he had orders from a Friend of the Mission to pay us 14. Pagodas, which makes Eighteen ounces of Silver; adding that the said Friend intended to continue this Gift Yearly.

This Sunday a Solemn Act of Baptizing a Moor in Years was Celebrated.

We receiv'd in change of the 92 1/2 Ounces of Silver 736. Pagodas, with which Sum we payed the Debts we had contracted here and at Tranquebar; and out of the Surplus we made Provision for the Expences of our Mission as far as it would reach.

The English Vessel Cadogan set Sail for Europe, by which we sent our Letters thither.

This day after Ten o' Clock I finish'd the Warugian Translation of the Prophet Jeremiah. Praisd be the Lord for this Blessing!

I continued by the same Blessing, the Lamentations of the said Prophet in my Warugian Translation.

We sent the Letters which we had to a great advantage along with the Pilot [illegible] here, to the owners the Missionaries at Tranquebar, Viz.t the Sum of 1400. Pagodas [illegible] it to them by Land by Four different Messengers.

20. This Day I Finish'd through Divine Assistance the Lamentations of Jeremiah and began the Prophet Ezekiel.

21. Two Foreign Bramans out of the Country paid us a Visit, with whom we had an Opportunity to discourse about the true God.

26. This Afternoon I went abroad among the Heathens, that dwell upon the Company's Ground, and Catechised the Children of our School, at two different Places in their Streets.

29. At the End of this Month I was got as far as the 12.th Chapter of Ezekiel in the Wanugian Version.

Octob.r 3. This Afternoon I took a walk into the Suburbs, where I had an Opportunity of Conversing with some of the Heathens.

20. This Wednesday Afternoon I made an Excursion again among the Heathens, whilst M.r Sartorius preach'd a Sermon at home in Portuguese.

21. Four Couple were married to day in the Congregation of the Mission; every thing performd with great decency and Piety; and we keep to the Rites the English Church here makes use of; whereas the Roman Catholick Priests have in the beginning allowd their Converts all their Heathenish Ceremonies, as indifferent things, which they yet make a great Show of: So that at their Weddings one can't tell if it be a Christian or a Heathenish one. At the first Establishment of our Mission it cost me a great deal of Pains to make my Converts renounce those Silly Fopperies or rather Impieties: and as it now become a Custom with them to act otherwise, so they no more mind the Folly of their Countrymen.

29. Perceiving the little and slow Progress our Portuguese School made, I went another way to work, in taking some of the Children to lodge with us in the Mission house.

31. I Finish'd to day the Translation of the 38.th Chapter of Ezekiel into the Wanugian Language.

Novemb.r 5. The English Minister sent us some Portuguese New Testaments, which we had desired for the use of our Mission, with several Psalters in Folio.

7. We sent some Books to the Catechists of Paliacatte in Portuguese.

9. An Armenian brought his Son to our Portuguese School, to be instructed more fully in the Christian Doctrine.

10. Towards Noon about Ten o' Clock I made an happy end of my Wanugian Translation of the Prophet Ezekiel. Blessed be the most holy Eternal Trinity for all his Mercies and Love [illegible] towards us.

This day I began with the help of God to translate the Prophecy of Hosea.

28. To day I finished it.

29. I took in hand the Translation of the lesser Prophets and finish'd the first Chapter of Hosea.

Feb. 5. This day I had done translating the Prophet Hosea.

8. After I had finish'd Joel, I took a walk in the Afternoon amongst the Heathens in the Villages.

11. A Moorish Leui, who belongs to the Governor of Meslappur, came to see me, desiring that I would show him the Lords Prayer translated into all sorts of Lan=guages. Our Conversation was in Warugian.

15. To day I ended the Translation of Amos.

17. This day Obadiah. and on the

19. Jonah was happily finish'd.

23. I Baptis'd two Persons grown to full Age, after a due Instruction, and often re=peated Examination.

24. I finish'd this day the Warugian Translation of the Prophet Micah: as also the Books of

28. Nahum and Habbakuk.

31. And finally I closed this Year with the Translation of Zephaniah. Hallelujah!

The Congregation of New Christians at Madras has had this Year 1731. the Addition of 18. Persons, 10. of whom were people in Years converted from among the Heathens, and Eight little Children of our Congregation who all receiv'd the holy Baptism by our Ministry. 10. Couple have been married, and 8. Persons buried.

The Regulation of our Missionary Labour is as follows.

Every day from 10. to 11. there is held a Malabarian Catechizing:
And Sundays from 9. in the Morning, till 11. a Sermon is preached in the Malabarian or Warugian Language. In the Afternoon from 4. to 5. in the Portuguese Tongue. which also is performd every Wednesday Evening from 4 to 5. o'Clock.

Fridays in the Afternoon from 4. to 5. are kept the ordinary Publick Prayers for the Malabarian School and Congregation; where I use to make a beginning with the Exposition of some part of a Psalm, in which I am by this time got as far as to the 6th Psalm.

Besides these Employments, I spend some of my time in Translating the Bible into Warugian. As for Mr. Sartorius, he has composed two Vocabularies upon the New Testament, the one in Portuguese, entitled, Vocabulatium Lusitanico-Latinum,

N. Tes.

N. Testamenti: i.e. a Malabarian Portuguese Vocabulary on the New Testament; the other in the Malabarian Language, called, Vocabularium Tamulico Latino Lusitanicum, N. Testamenti, continens Vocabula Tamulica cum interpretatione Latina et Lusitanica. i.e. A Vocabulary of the New Testament, in the Malabarian, Latin, Portuguese Languages, containing the Malabarian Words with a Latin and Portuguese Interpretation.

The Regulation of the whole day, as it is observ'd in the English Mission at Madras.

In the Portuguese School.	Forenoon.	In the Malabarian Christian School.
Morning Prayers being said, the Portuguese Children are taught their Catechism, which they learn by heart together with the Summary.	6. to . . 7.	The Malabarian Christian Children after the Morning Prayers are likewise Catechis'd in the lesser Catechism by Demands and Answers.
They learn by Heart Sentences out of the Bible.	7 . . . . . 8.	The same.
The Children eat their Breakfast	8 9	The same.
They learn to Spell and Read: some of the Malabarian Children are then call'd in to learn the same.	9 . . . . . 10.	They learn to write, the little ones in the Sand, and the bigger upon Palm leaves, some sent to the Portuguese School.
They learn to write, and to read Writings.	10 . . . . . 11.	One of the Missionaries expounds the great Catechism.
They are taught Singing	11 . . . . . 12.	They learn to read printed Books.
They go and take their Dinner	12 . . . . . 1.	Dinner Time.
Leave to Play	1 2	Play hour, in which some are knitting Stockings.
They learn English	2 . . . . . 3.	Repetition of Sentences out of the Bible which they have got heard.
They read the Bible or the New Testam.t	3 . . . . . 4.	
Arithmetick is exercised	4 5	The hour of writing.
Rehearsal of what has been got by Heart	5 . . . . . 6.	Some are taught Arithmetick.
	6 . . . . . 7.	The Catechists or School masters alternatively repeat and examine the Forenoon's Catechizing.

This is the Order we at present keep; which according to the Change of Time and Circumstances, in making further Progresses, may be here and there alterd and mended.

As for the two Schools, we have no great hopes that our Labours will make
[illegible] on them, but their Advancement will answer our Wishes and Expectations
we have held five Examinations this Year, by which we have found, that the
Malabarian Children have learnd besides the Lesser Catechism, 150. Sentences of
the Bible by heart, and through a diligent Catechizing perceive that they are pretty
well grounded in their Belief, and ready in answering to the chiefest Theological
Questions, which concern practical Christianity. Furthermore all our Sermons
as well in the Malabarian as in the Portuguese Language, are usually and
carefully rehearsd to them in a Catechetical way. Then our constant Practice
has been from the very beginning of our Mission to accustom every Body in our
Congregation without any distinction of Sex or Age, to be examind and questiond
in their Catechism, to which they are not ashamed to return a modest and quick
Answer according to their Capacity. The great Necessity and Usefulness the like
Examinations bring along with them, is well known and practiced by all true and
Zealous Teachers in Europe.

A very Remarkable thing happend about a Fortnight ago, that one of our
little School Boys being sent for by his Mother, as he was a little indisposd, for to
recover his health, coming home he found his Mother in Company with several
other Women, some Roman-Catholicks, and some Gentiles, one of them addressd
herself to the Boy, asking him, where his God was? upon which he gave her a
very Solid and Serious Answer, in explaining to her the Attributes of a Divine Being,
at which they all were astonishd, admiring the Childs Learning. Amongst other
things the Boy made 'em understand, that the true God, whom he worshipd, was no
Idol made of Stone, shut up in a Pagod, or placed on some Mountain, but that his Seat
was in heaven. Some days ago there died a Roman-Catholick, who used frequently to
come to our Malabarian Catechism, especially in the Evening; and also had a great
Love of Truth: as he was confessing, according to the Romish Practice, upon his death-
-Bed, some way or other mention was made of his privately frequenting our Cate-
-chism, whereat the Monk grew very angry, and told him, that though he could pardon
all other Sins, these he could in no wise forgive him, because that he had heard the
Word of God in our Church. The poor Dying Man took a speedy Resolution, and
answerd the Monk, that he the Monk could not pardon him this Offence, God cer-
-tainly could, upon which he expired.

In

As to your two Points of your Letter which I understand to be
Viz: What S. Thomas it is from whom the Malabarians call Christians
and Secondly concerning the Brachmans Characters; to the first I shall say, that
the Christians who dwell in the Mountainous parts of Malabar, and their Origine,
what Century they came thither, and by what occasion, I think no body can with any
tell. Those Christians (if we may believe what the Portuguese tell us of 'em) boast that
are Disciples of S. Thomas the Apostle, but they can bring no proof for what they
-vance, unless we will take Silly nonsensical Tales for real Arguments: For those fa
Spun Stories they insinuate to us of the Apostle Thomas coming to the Indies, and of
Miracles he wrought upon the great and little Mountains near Meilappur, are so ri
-lous and Childish, that no discreet Person can give Ear to 'em. I shall tell You in as
words as possible my opinion of these matters. I think, the Origine of these Christians
be fetch'd from the latter End of the third Century, there being no reason to look for it in
remote Antiquity. Manes the Author of the Manichæan Sect, who lived about the Ye
277. is said to have sent one of his Disciples into the Indies, whose Name was Thom
and Menezes a Portuguese Arch Bishop who was sent to reduce these Christians to
Obedience of the Pope, found amongst 'em a great number of Manichæan and Ne
-rian Errors. In the Council of Nice which was held under Constantine the Great, in the
Year 325. there is some mention made of the Great Indies, no doubt by reason of some Chri
-tians living there. No body is ignorant of what Cosmas, who lived about the Year 547.
writes concerning the Malabarian Christians. Mahomet lived in the Year 622. whose
Co-temporary was Sheren King of the Tamulians or Malabarians, he lived 614. after
Christ. During his Reign, one Thomas Cana by name, or Mar Thomas, an Armenian
Merchant, and a Christian, who went to the Indies, who being very Rich, did a great deal
of Good to the Christians of Malabar, obtaining for them many Privileges from their
King. Sheren the King of Malabar is reported to have undertaken a long Journey, for to see
Mahomet and to introduce the Mahometan Religion amongst his Subjects; Here Your
Excellency may behold three Thomas's: but who can tell which of these be the Author of these
Christians. If we reckon the time according to the Portuguese Calculation about the Death
of S. Thomas the Apostle, and what is the Fabulous report of the Cross drawn on a Marble
Stone, it seems that all this is much more adapted to the Manichæan Thomas's Time, than
to that of the holy Apostle.

Nothing can better refute the Absurdities, which the Portuguese have fill'd the World with
concerning the Miraculous Cross and other pretended Miracles, than the very Book written upon
this Subject in Portuguese, and afterwards translated into German. For in this Book the Mist
of those Characters that are scen round about the Cross are unfolded with that Clearness, that
Body may see the gross Errors of the Impostor, who plays with the Names of Indian Kings

[illegible] Christians, as either the Syrians who inhabit the Coast of Malabar, tho' they
saintly boast of their Origine from S. Thomas the Apostle, are yet more Pardonable
than the Portugueses, because of their ignorance, whereas the Portugueses with an In-
tention to impose upon the Credulity of the World, have forged false Miracles at Mei-
lapour which are hardly to be forgiven, and not untill they ingenuously Confess
their Fraud, and beg pardon for having Cheated the World for upwards of 200. Years
with these Silly Stories. It is besides this known by ancient Tradition, that the Syrian
Christians, who inhabit the Mountains of Malabar have had their Bishops from
Babylonia for many Centuries. But here one might be curious to know for what
reason they have fetch'd 'em from so great a distance, and who has persuaded them,
or about what time this happend? the Second Point to be answerd is the Brachman
Alphabet, or the Characters of their writing. I have conferd with several Brachmans
and shewed 'em the Characters You were pleasd to send me: one of them read and
understood them the best of all, some few excepted, whose Form and Shape puzled him.
The modern Brachmans are the very same sort of People, that the Ancient Brach-
mans were; the Difference of the Brachmans is only this, that the Indian Nations
are severally divided, and are various in their Language; as the Malabarians,
Warugians, Marathians, Canarians, and Guzerathians, which all have as many
different Languages: and all these Nations, have their Priests or Brachmans,
so these Brachmans speak in different Tongues; which are calld among the
Malabarians, Grantham; with the Warugians Samscrutam; and among the
Marathians it has the name of Balabanda; the old Brachmanian Language
is now calld Nagara, or Dewa nagara, and differs but little from Balabanda, their
Letters being allmost the same, some few excepted, that the Balabanda has more
than Dewa nagara. The Specimen of that so calld Brachmanian Language in
D.r Chamberlaynes Book of which is to be seen Pag: 21. is altogether Balabandic,
as for example, पाकीन नोव्हिन- -ड्रद चोरित्त नौम
Pakir nouir Sed Li-vir nes
च पत्न पु पु et पु is one and the same Letter, to this
a Malo Pa. Pa. pa pa
is joind a Vowel ा a, thus पा pa: न, to which You put an I thus, ि ti न na
to which You join ा a, by the means of a Line calld Pravis → thus नो no. it is clear
to me that this Balabandic Language owes its Origine to the Hebrew, which You
may see by the likeness of their Characters פ pa, ת ta. ם ma ש Sa &c.

A Short, but yet Sufficient ...
of the Begining and Origine of the Miss... at Madras, as also of it's present Condition ... Circumstance at the end of the Year 1731.

It hath been reported here and in Europe in Severall Places, that ... Madras, a Place in the East Indies in the Hands of the English, ... Begining hath been made by a Mission to Convert the Heathens. ... Satisfaction this Report hath already to this day caused to the Friends ... of the Kingdom of Christ but at the same time, with how evil an Eye it is ... looked upon and judged of, by the Antichristian Multitude, I will not ... mention here. To the latter I need not to give any Account of this New Mis... because I fear, the more they hear of it's good Success, the more envious they ... will grow, and by the Instigation of their perverted Hearts, employ all ... Means to hinder it, or if it was in their Power to destroy it in it's Begining. ... Therefore what I Shortly relate here is only for those Friends, whose Joy and ... Satisfaction I have been told of by our Correspondence from England, Denmark, ... Germany, and Russia. Tho' almost all hath been communicated allready, and ... the cheif Articles of the late Established Mission at Madras, are to be found ... in the Accounts from the Danish Mission so that according to my Opinion ... it is unnecessary to give an Account of it now, Since it hath been done ... allready; Yet notwithstanding this I have often been desired to send a full ... Account of the Mission at Madras, to the End the well wishers might be ... truely informed of the Manner of it's Commencement and it's present ... Situation

To satisfy these Friends in their Desire, I will Shortly repeat all ... from the Begining, and give a plain Account in due order, And to make ... it Short, I think it necessary to distribute the whole Account of the ... Mission in Madras into four Branches For such as would know the ... right Connexion of it must observe.

1. the Occasion of the Preparation of this Mission.
2. the Preparation it self and how long it lasted.
3. the Begining of it. and
4. the Success, Circumstances and present Condition.

A. Fasen...

Concerning the Condition of this Mission or to speak more properly of the Preparation of this Mission it is nothing but my first Voyage from Tranquebar in the Moguls Dominions beyond Pallicatta. I began this Journey 1726 the 26th Febuary, as it is to be seen in the 22. Contin. page. 778. The Reasons inducing me to undertake such a troublesome Voyage on Foot in this Hot Country, were chiefly two. I had long been desirous of going among the Heathens, beyond the Tranquebar District, to preach also to them the word of God. but being left alone above 6 years, and having no body that could execute the Ministerial Function in my Absence it was hitherto impossible to preach the Gospel abroad. But this hinderance was removed at once by the Arrival of the three Missionaries, viz. Mr. Boese, Mr. Breyer, and Mr. Walther For as soon as they had made themselves Masters of the Language, I thought my Time was come to set out upon the Accomplishment of my intended Journey among the Heathens. Besides a good deal of Motion was very necessary for my Health To keep the Mission in order, and to bring it into a better condition, after the Death of Mr. Grundler, the immense Labour I sustained, the sedentary Life I led, the ill attendance I met with my frequent preaching and the excessive Toil and Fatique I underwent in Translating the Malabarian Bible &c. had allmost reduced me to a Skeleton.

My Severall Sickness's may be Witnesses that I do not exaggerate the thing, but sea the Simple Truth the only Remedy left me, if I meant to live one three Months longer was to take a Journey, and by whether by the Change of Air, and avoiding so much Trouble and Sorrow, I might recover my Health again. Thus it happen'd that my Journey was founded upon a two fold good Intention, viz.

To preach the Gospel to the Heathens and at the same time to take Care of my Health. the good God was also graciously pleased to approve of both. the Missionaries, whom I had acquainted with my Intention, at their Arrival, to go among the Heathens were the more glad of it because they had well perceived in that half years time that by so much Sitting, I had caused my self a great Sickness and that it was very necessary for me, to undergo some bodyly Exercise. However a few days ago before I set out, I met unexpected ly with a new Obstruction, which had an Aspect of rendring my Intended Journey very troublesome to me, if not altogether impracticable. But Ignorance and Mistake, were forced to recede with Shame and I with the Help of God set out and the Missionaries together with some Friends accompanied me to the Sea. being now upon my Journey in a Strange Country, and having traveled half a year about I thought on my return when I found my self at Madras, a great large City, where my only Business was to wait for an English Ship, that had some goods for our Mission the mean while this Ship not coming a Vessel arrived, from Tranquebar with w.ch

Had

ready and resolved to take my Leave at Madras, in which the Missionaries at
=quebar knew and expected me every Day but before the English Ship arri
which I only stayed, I received a Letter again from Mr. Dalls and Tranque
which he made a Proposal whether I might not do better Service by coming
Madras: The this proposal seemed Strange to me yet I was glad of it but I
not see in what manner it could be done. Shortly after the English Ship arri
and brought us our Goods and Letters for the Mission. Among these Letters
again Instructions from the Society. In perusing these I found those words
I well knew before, and had read them, but had not believed that the time was
to put them into Practice. The meaning of the words in the Instruction is tha
if one or two of us Five that were in Tranquebar could settle at another Pla
where ever it was we should imbrace the Opperthunity. Mr. Dalls Propo
was still in my Memory; besides I got a full order how to go about it. I
=sidered the two Proposals well, and last concluded, to try, whether the Govern
Mr. Macrae would give me a Letter to stay in Madras, and to set up a Schoo
for the Heathen youth. But before I addressed my self to the Governour, I conf
my Friends and desired their Opinion: and seeing it would be the best way
to trust to Gods Direction, I set down my Thoughts in writing, in the English
and sent it to the Governour Mr. Macrae the 5th August 1726. The 6. of the
Month, the Secretary Mr. Pyot sent for me and told me the Governours Answ
to my Letter, which was, that he would be glad if I would stay in Madras,
as soon as my Intention should be known in England, it would not only cau
universal Joy, but the charges which the Establishing of such Schools requir
would also be provided. By this I perceived what was the Will of God in the
affair: and I resolved to stay in Madras out of this what now hath been mentione
it is easy to be seen in general and in particular, what hath been the Occasio
of making a Preparation for the present Mission.

B. But before I would settle in Madras, and begin the School for the
Heathen Youth, I went first to Tranquebar in order to confer once more with
the Missionaries about what was best to do in this affair. as soon as I was
returned from Tranquebar to Madras which was on the 1. September 1726.
having been gone but 14 Days, I began the School under Gods Blessing. Th
small Institution of the School was really designed for a Preparation of the
present Mission all the Simple People judged otherwise and the Roman Ca
=tholicks laught at me, for having begun so foolish a thing which never would
take Effect. Three Months were passed now since I lived in Madras and had
often gone about in the Suburbs and visited most of the Heathen Schools and had
openly in the Streets Spoken with the grown People likewise which seemed
altogether a new thing at this Place so was it well known who I was &c.

the Malabarian Tongue on four Gates of the City whereby I made known to the Heathens that I intended to establish a free School, in which their Children might learn good Arts Languages and Sciences, it is easy to judge what motion this Stirr'd up among the Heathens. By this Invitation I had every Day my House full of Heathens, of whom some desired to speak with me and some would be better informed about my Intention and the School many of them sent their Children immediatly to my School and they themselves came every Sunday to hear my Discourse I made in the Malabarian Tongue, of the word of God, or according to their Way of Speaking of Gods Law. The Begining was made with the Malabarian School. But in a Short time I found it necessary to set up a Warugian School also, and in a few Months I had 3. Schoolmasters to pay, because the Numbers of the Children was grown too great. The Warugian School, to which the Governour Mr. Macrae persuaded me to set up obliged me to learn that Language, which never before I thought on, nor had any Inclination to and commonly it is so with Mankind that one may say Ignoti nulla Cupido but it was not long before I was Master of the Warugian Language, and got the School in order. All went on wele, I catechised the Children dayly upon a Sentence, which they had before learned by Heart. On a Sunday I preached in the Malabarian Warugian and in the Afternoon in the Portuguese Tongue whereby I shewed plain enough, what was my Intention, which made the People wonder, and the Report about my Schools, was Spread out in the Country. What Time I could dayly Spare, I employed it in Translating of the Warugian Books and especially the Bible. All this and others what I did and undertook hitherto, was only a small Preparation for a future Mission, if so be that God in his Wisdom hath appointed this Season, for the preaching of the Gospel here in Madras. I spent two Years in making those Preparations in which Space of Time one may well judge, whether the Business will have a good Issue or no even this long time hath made the thing the more known among the Heathens and hath also been proved by many Tryals. What Resistance the Devil hath made against me by the Antichristian People here in Madras from the Begining to this Hour, can not be expressed. as soon as they heard that the Governour Mr. Macrae, had given me Leave to settle here and to begin a School the Rich of the Roman Catholicks, by the Instigation of the roguish

Priests

had already given over which the Governour himself plainly told me at my Return from Tranquebar the 1st December I was with him almost two hours and he talking of nothing but Difficulties, Trouble and of the many Enemies I had and was like to have But I answered him that I knew all this before and was afraid of nothing being sure that God was with me Likewise when I had set up the Bill in the Malabarian and on 4 Gates, and the Heathens had read it and given out what I intended to do, the Roman Catholicks took this Opportunity to make the Simple among them believe, I had not set up this Bill, but the Governour had done it to make it known that I had Stole the Missions Money and was runaway with it. However this report was Suppressed, as soon as I heard it, for I went on purpose about the City to be seen by Friend and Foe, and that they might believe it was false what was reported of me. God forgive the Authors of this Report

After the School for the Heathen Youth was in order the Roman Catholicks endeavoured to dissuade the People to send their Children to me they Succeeded with some and not with others, and as once all Scholars run away, and no boy was kept for 3 Days because they were told, as soon as they had learned the Letters and Sentences out of the Bible, I would Baptize them all at once and make them Christians a Roman Catholick Priest whom I did not know, and never had seen him, came to me and ask'd me in a Scornfull manner about my School, that my Design was now come to nothing, and my Enemies had Reason to laugh at my Folly, but I dischargd him friendly and with a composed Mind. But the Enemies could not Succeed hitherto with their Lies and Calumnies, they invented another Trick, publishing every where, I would soon go away, and my Design could not Subsist, my Trifle of Money I had being gone, and I had no more to expect from Tranquebar because the Missionaries did not approve of my undertaking. This Captious thing was really a Prejudice to a little Portuguese School which I also kept, for it made some People mistrustfull and doubtfule and they took their Children again since it was Spread out I could stay but half a year in Madras, and was obliged to go to Tranquebar again. All this the English People here heard, but they knowing my Circumstances better laught at it, and could but wonder at the Roman Catholicks Malice. Yet when I had been here almost two Years and baptized no Heathen, some of them were desirous of the thing, and my being here was of no Effect therefore my Friends desired me to rest him with patience with me thinking I did here. I had not in these two years baptized a Soul. I answerd what I had done hitherto, was only a Preparation for the

for it from England, they should see that by the Help of God nothing should
be wanting on my side. which answer this Friend approved of. This may
be sufficient as to what I have to say about the Preparations of the Mission.

C. as for the Begining of the Mission it self it was on the same
Day when I received the Confirmation from England here in Madras, viz. the
16 August 1728. which is the 5th. N. Style. From this Day forth, I ordered
all my Business so, that I might be no more looked upon as a Traveller,
but as one that was going to Settle here, in Madras, and this I was obliged
to do, only to make the Enemies ashamed of their Calumny, for all their
Discours about me, at present, was nothing but that I must Leave Madras
in a Short Time, and tho I would stay, it would not be permitted. therefore
I could do no better in this case, than to look for an House, for which Purpose
I went about in that part called the black City and not only for a Show to
confute the Roman Catholicks Slander, but in good Earnest. For hitherto
I had payd very Dear for Lodging, and if I had twice as much Money as
I have payd these two Years for Lodging, I could buy a fine House for
the Mission. I kept this Design in my Mind, till God sent me this Money,
in a wonderfull manner, the 2d. July 1729. Praise and thanks be to God
for it! as soon as I received the Confirmation for the Mission, I made it
known to all those that had a Mind to embrace the Christian Religion
advising them those that would be Christians might come to me, in order
to be prepaired for the Holy Baptism. Presently after this, some as well
here in Madras as in Pallicatta offered themselves to be Christians, and
in a Short Time I had a number of 8 Persons that were instructed,
catechised and prepared for the Holy Baptism with these few Persons
the Mission ~~the Mission~~ was, as it were consecrated and the report of it, caused
that all, which ever had any Inclination to Christianity, also came and
Declared their mind to me. Before the year was expired I had a small
Congregation of 17 Baptized and 27. Catechumens as is to be seen in
the Relation 27 Continued pag. 268. Having in these two Years of the
Preparation for the Mission only preached to those, that came but now
and then, I had now a constant auditory. The Place of the Assembly was
a large Room in my House But thinking it more proper to perform
the Baptism in a Church, the Governour Mr. Macrae willingly consented
to it that all Persons might be baptized in the English Church, and

the

soon after the Divine Service of the English was done, when I used
my Catechumens and performed the Holy Baptism in Presence of
Spectators of the English, which commonly stayd in the Church when
heard that any Black was to be baptized. This Custom to baptize the
Christians in the English Church lasted a good while, till the Mission
got an House of their own, then the Circumstances required to perform
Baptism as well as the preaching in our ordinary Place of Assembly
being better the whole Congregation to be present to see and hear all what
any Person by the Holy Baptism is received into the Congregation, then
go with the Baptized to the English Church: besides it often was very hard
to get God fathers and God mothers, no body being willing to do this Office
about twice. But our own Congregation being increased, the first of
as God fathers or God mothers at the Christning of those that come after, and
according to the English Liturgy, grown People need not to have God fathers
or God mothers, because they must themselves give an Account of their
Confession of their Belief. By this it appears plain that really a
Beginning was but just made. I had a very good Temptation, so to
if I had consulted Flesh and Blood, the Mission had like to have ended
when it had begun, my two Years Preparation still called a foolish and
improfitable thing, yea my Travels counted blamable. No person
think that I play here with oratorial Words my Trouble, Grief, Affliction
and Vexation about this Mission, was so great, that I can not forbear
mentioning of it. But God in Heaven comforted one and I trusted
him and run the hazard, notwithstanding that the whole world should be
offended at it and in Particular in the 91 P. 14. 15. 16 verse I found that
what was able to revive my soul and as D. Lobwasses hath expressed
it, did agree just with my present Condition. For at that Time I was
Help for which I looked about me on all sides, I turned forwards & backwards
=wards, but all the World had left me. being troubled with these heavy
and Sorrowfull thoughts for some time this Sentence came into my
Mind and so naturally as if I heard our Saviour Speak to some
Body about me saying: if I would but call upon him as my God he
would help me. when Schultz calls upon <u>me</u> as <u>his</u> God, I will
help him, I will be with him in Trouble, I will deliver him for

him that Sam the Right Helper. The Comfort Joy and Courage
Sentence afforded me, is stile a Sweet Remembrance to me. I want
help. JESUS would help me. I was in Trouble the Lord JESUS
would be with and nigh me. I wished to be out of it the Lord Jesus
said he would deliver me. I was here vilified, the Lord Jesus said
he would make me to be honoured. I was sick and expected to die
the Lord Jesus said I should not die, but he would give me long
Life, and if I should doubt, whether Jesus would help me, he
confirms it in saying he would at present let me see, feel and
know that he is the only true Helper. Praise and thanks to him for
ever! He hath done it. He hath helped me. And the Mission is begun
and founded.

D. Lastly and to conclude, I must mention the Progress of the
Mission in what Circumstances and in what Condition it is in at present.
In the Diary sent last Year is Specified, what Increase the Mission
hath had, from the End of the Year 1728 to the end of 1730. viz. that
the Number Baptized at that Time amounted to 206. Persons: to this
may be reckoned, that the English Friends here, made a Collection for the
Benefit of an House for the Mission. It was also necessary for the Miss
to have a Burrying Place, to bury the Dead of the new Christians, this
God hath also given us above all things was it counted exstreamly nec-
-full, that I shall have an Assistant and not be left alone, which God
likewise hath provided us with in sending in a wonderfully manner
hither Mr. Sartorius, to my great Help and comfort. It is likewise
to be consider'd as a great Blessing of God, that by this Mission he hath
given us the Warugian Bible. For as the Holy Scripture hath been
translated in Tranquebar into the Malabarian Language, God hath
given Grace, that the same hath been translated in Madras into the
Warugian Language, and is to be had except the Apocryphazin Manuscript
upon Leaves. That School with which I made the Begining, in the
Years of Preparation called the Heathen School is now become a Christian
School, whereof more is to be seen hereafter in the Diary. All this is an
Evidence that the Mission hath Succeeded. But as is well to be presum-

not

that now the new Christians must suffer who are troubled by them upon
accounts, to make them either fall back, or to perswade them to believe
and to go over to the Antichristian Multitude. But they have not bee
hitherto to confound any altho they must hear their Slandring Words.
before the Mission had an House of their own the Saying was: The Mi
does not stay here what will you follow him for? as soon as he is gone
him Heathens again. before we got a Burrying place of our own
reproached the new Christians that saying ~~they~~ you have no Burrying Pla
any one of them should die, where would your Priest bury you? therefore
to us we have all what can be named and thought of. But tho we had no bu
Place at that Time, yet I had the Liberty, to bury our few Dead in the Engl
Church yard, which actualy hath been done, and no Body could be ig not
it While I was alone, before Mr. Sartorius come they used this for an Inst
to fright our Christians with sayjeng unto them if I should die and no othe
being here to continue the Mission would you not be unhappy and aband
therefore they should be wise in time and turn Roman Catholicks they had
enough and could never want them and other idle Talk more, which the
Catholicks belch out against us. But thanks be to God, who hath hitherto
us we are not afraid of the great Multitude of the Antichrist, but the wicke
world, chated and seduced by the Antichrist is fraid of us therefore they lie,
slander and cry out against us. Our congregation is instructed to believe
what stands in the Word of God, and all our Sermons being repeated in cate-
chising, we can plainly see, that the People use the Holy Scripture and ex-
cise themselves in it. and not only this, but our Catechists go every day from
House to House to our Christians, to talk with them about the Sermon pres
the Sunday before, and explain to them what they do not rightly understand.
This is the State of our Mission to this Day. But I do not intend to make
here a large Discription of it's present Condition, but refer the Reader to
Diary of 1731 communicated here at the Bottom out of which every one
may easy presume what is our work and Business. But in case any one
should desire to know one or other thing in perusing the Diary I write
instead of a small Explanation first bring in what I desire which is of
such a Nature, that it may excuse what either is or may be seem to be de
It is true God hath by this Mission already given us more Blessings, tha
we are able to give him thanks for. Yet we want much more Skill, even